The Christian Century

PUBLISHED WEEKLY

If We Fail Our Schools

An Editorial

The Indian and the Law

By Harold E. Fey

French Reactions to Evanston

By Pierre Burgelin

A Stranger—When?

By Martin Schroeder

MARCH 9, 1955

In This Issue

THE LENTEN MEDITATIONS

an annual Christian Century feature, are written this year by Kirby Page of La Habra, Calif., noted author of devotional materials, peace leader and lecturer.

HAROLD E. FEY

continues his series of articles on the American Indian as he is affected by modern living tensions and by current changes in government policies toward him. Dr. Fey, executive editor of The Christian Century, recently returned from a tour of Indian reservations in the west.

MARTIN SCHROEDER

a United Lutheran minister, is on leave from the pastorate of St. Paul's Church, Glenvil, Neb., to serve as area director (Nebraska and eastern Wyoming) of Lutheran Refugee Service, in which the National Lutheran Council and the Lutheran Church—Missouri Synod cooperate. A former member of the Nebraska legislature, Dr. Schroeder is chairman of Gov. Crosby's committee for refugee relief. Through the years, The Christian Century has published a number of articles by Dr. Schroeder, mainly on the rural church. The latest, "Corporation or Family Farm?" appeared in the issue of May 19, 1954.

PIERRE BURGELIN

the only lay delegate from the Reformed Church of France to the World Council of Churches Assembly in Evanston last summer, teaches philosophy in Strasbourg but lives in Paris. He served on the "message" committees at both the Evanston assembly and the preceding meeting of the World Presbyterian Alliance at Princeton. Prof. Burgelin, a member of his church's National Council, is well known in France for his activity in the field of ecumenical relations—including those between Protestants and Roman Catholics. His article in this issue is another in the Century's continuing series in which representatives of various communions and nations evaluate the Evanston proceedings.

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Coming Events

March 10. Salvation Army 75th Anniversary in America.
March 13. Chicago Sunday Evening Club; Roy A. Burkhart, speaker.
March 13. Riverside Lectures on the Natural Sciences and Theology Today, Riverside Church, New York city; Detlev W. Bronk, speaker; theme: "The Spiritual Values of Science."
March 13. Reorganized Church of Jesus Christ of Latter-day Saints Institute on Rural Life, Graceland College, Lamoni, Iowa.
March 13-17. University Christian Mission, Petersburg, Va.
March 14-18. Church of the Brethren General Brotherhood Board Meeting, Elgin, Ill.
March 15-16. Oregon Council of Churches Political Seminar, Salem.
March 16-17. Interseminary Movement Southwest Regional Conference, Marshall, Tex.
March 16-18. Methodist Women's Society of Christian Service North Central Jurisdictional Conference, Cincinnati.
March 18-20. National Council of Presbyterian Men (U.S.A.) Business Meeting and Central Area Conference, Chicago.
March 19-20. Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Buck Hill Falls; Hornell N. Hart, retreat pastor.
March 20. One Great Hour of Sharing.
March 20. Chicago Sunday Evening Club; Charles C. Noble, speaker.
March 20. Riverside Lectures on the Natural Sciences and Theology Today, Riverside Church, New York city; D. R. G. Owen, speaker; theme: "The Meaning of Spirit."
March 20. American Baptist Convention Every Member Canvass Dedication Sunday.
March 20-23. American Baptist Women's Foreign Mission Society, Kansas City, Mo.
March 20-25. Presbyterian, U.S., Synod of North Carolina Simultaneous Evangelistic Services (Virginia Synod pastors preaching).
March 21-22. American Baptist Foreign Mission Society, Kansas City, Mo.
March 21-27. National Boys Club Week.
March 22-23. American Baptist Home Mission Society Board Meeting, New York city.
March 22-25. American Baptist National Council Women's Board Meeting, New York city.
March 26-27. Western Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Nittany Lion Inn, State College; Elton Trueblood, retreat pastor.
March 27-April 3. University Christian Mission, Baltimore.
March 30. Iowa Council of Churches Conference on Individual Freedoms, Drake University, Des Moines.
April 3. Palm Sunday.
April 8. Good Friday.
April 10. Easter.
April 11-13. Colgate-Rochester Divinity School, New York State Council of Churches Annual Post-Easter Convocation, Rochester, N. Y.; Truman B. Douglas, Gerald Kennedy, Howard Thurman, speakers.
April 11-13. Garrett Biblical Seminary Rall Lectures, Evanston, Ill.; Emile Cailliet, speaker; theme: "The Quest for Life."
April 11-15. National Council of Churches Religious Radio-TV Workshop, Atlanta.
April 12-14. Methodist South Central Jurisdictional Convocation, Fort Worth, Tex.
April 13-15. Associated Church Press Annual Meeting, Washington, D. C.
April 15-16. Interseminary Movement Middle Atlantic Regional Conference, Chester, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, MARCH 9, 1955 NUMBER 10

EDITORIAL

MANY ARE the signs pointing to the sickness of the American family. The high proportion of divorces to marriages is disturbing, but even more serious is the extent to which easy divorce is condoned by public opinion. Too few young couples enter into wedlock with the expectation that marriage will endure for life. Many Christian families are dominated by the same worldly ambitions as their nonreligious neighbors. Material success and physical comfort often rank above eagerness to please God and maintain right relations with people. Parents and children alike become confused as to what is right and wrong, and yield to the pressure to live as the Romans live. Juvenile delinquency can usually be traced directly to parental delinquency. Widespread drinking of intoxicating liquor in youth circles is stimulated by the prevalence of serving liquor in the home. The military draft produces a sense of insecurity and consequent cynicism and reckless behavior. The quickened tempo of life for all members of the family reduces the time spent together in common pursuits. The gulf between the older generation and the younger is not being narrowed. The most serious weakness of the family today is lack of vitality in the life of the spirit. God is too seldom taken into account. Small is the proportion of Christian parents who set aside a daily period for private prayer and spend time together in seeking guidance and strength from God. And family worship is even more rare. Too often children are not accompanied to Sunday school but are sent—if they go at all.

Third Week In Lent

Dear Father, we crave forgiveness for the sorry condition of our family-life, and beseech Thee to quicken desire and grant wisdom to transform our homes into little colonies of heaven. Amen.

Bonn Ratifies and Japan Elects

RATIFICATION of the Paris agreements on arming and the temporary internationalization of the Saar was not accomplished at Bonn without jeopardizing the Adenauer government. The 47 Democrats in the Bundestag rejected the Saar agreement and this made the position of their representative in the cabinet untenable. The Social Democratic opposition went along with the government on the vote, but served notice that after ratification they would not support it. Even so, the agreement on the Saar was approved only after the Bundestag had passed a resolution reaffirming the German character of this rich area over which there has been so much contention. Its wording is ambiguous, and will undoubtedly provide fuel for much jet-propelled French oratory when Paris debates acceptance of the arms pact. (Only seven of the necessary 14 nations have ratified the agreement.) Although the dispute over the Saar overshadowed discussion of rearmament, that issue also played a part in an unsettling decision which may yet lead to a political overturn in Germany. Herr Ollenhauer, leader of the Social Democrats, declared 56 per cent of the German people are opposed to rearmament. He contended that four-power negotiations for reunion of Germany should have been attempted before ratification of the Paris agreements. For this he was denounced as a tool of the Communists, since that was also their proposal. On the same day that the German parliament completed action, the Japanese electorate installed the Democratic party in power with a solid majority. While this party maintains that it is friendly to the United States, it won favor by attacking the Liberal party as being too subservient to Washington. It also openly campaigned on a platform of reopening trade with Russia and Red China. The issue of rearmament was not a big factor in the Japanese election, but rearming was implied in talk about a stronger Japan, more capable of taking an independent role in world affairs.

World Council's International Agency Gains Momentum

AT LAST the Commission of the Churches on International Affairs of the World Council has decided to do something toward fitting the membership of the churches for intelligent participation in world politics. At the meeting of the World Council's executive committee, held in Geneva last month, the C.C.I.A. was authorized to call a meeting next summer of representative churchmen from all over western Europe to discuss the Paris agreements and German rearmament. At a later date, according to Elfan Rees, the new secretary of the C.C.I.A., a meeting to discuss the same issues may be arranged between churchmen from western and eastern Europe. In thus hailing the decision to hold next summer's conference, we do not mean to suggest that up to this time the commission has done nothing. It has done a number of worthwhile things, notably in its efforts to induce the United Nations to adopt a plan for maintaining peace observation teams in trouble zones where today's tension may bring on tomorrow's fighting. Until now, however, the C.C.I.A. has chosen to work largely behind the scenes, bringing its influence where

possible to bear directly on individuals who may have a hand in forming national or U.N. policies. The gathering next summer would seem to mark the first attempt by the World Council to tackle openly the problem of securing an informed opinion among the generality of churchmen on the issues which divide the nations. We are confident this will turn out to be a most valuable development, for it will help all churchmen to see these issues from other viewpoints than those with which their own nation's propaganda organs and press have made them familiar, while it also gives the laity in churches holding membership in the World Council evidence that the C.C.I.A. is more than a paper organization.

Report Tensions Easing In South Rhodesia

SO FOREBODING is the news from South Africa, pointing toward an eventual eruption of the seething racial volcano there, that it is heartening to be told that racial conditions are growing better, rather than more tense, in a neighboring African nation. From Southern Rhodesia, most populous and influential state in the new Central African Federation, the Rev. Per Hassing, a Norwegian, reports to the Methodist Board of Missions that understanding between Africans and Europeans is gaining ground. There is still racial tension, and there are still many settlers who think that the only way to handle the native tribes is by drawing sharp color lines, as across the border in the Union of South Africa. But the tide is flowing in the opposite direction. One indication is the plan for a new government university to be open to all qualified students regardless of color. "The government," says Mr. Hassing, "is prepared to recognize trade unions with interracial membership and even is speeding plans for such recognition. Interracial hotels probably will be established in certain areas for specific purposes, and interracial clubs have been started in several places on the initiative of non-missionary Europeans." A report of this kind should not be taken as proof that the Central African Federation is certain not to become another white man's dominion founded on the *apartheid* principle. One political party in the federation, the Confederate, espouses a racial platform almost indistinguishable from that of the South African Nationalists. But if this vitally located federation should follow the lead of West rather than South Africa, as there is reason now to hope it will, the African continent may yet be spared the horrors of an enveloping racial war. One factor which may be helping in Southern Rhodesia is that the prime minister, Garfield Todd, is a former Church of Christ missionary from New Zealand.

Negro Catholic Teachers Stand By Church

NEGRO TEACHERS in the Roman Catholic mission schools in South Africa are sticking to their positions, even though the approaching end of government subsidies means a pay cut. Surely this is one of the most encouraging bits of news to come recently from that harassed country. The Roman Catholics have stood almost alone in refusing to turn their elementary schools over to the government since the new Bantu Education act was enacted. All the churches, except the Dutch Reformed, have denounced the act as a plan to limit educational opportunities for natives so that they can never aspire to any beyond the most menial types of employment. In one church gathering after another, it has been stigmatized as a rejection of Christian principles. But when the minister of native affairs, Dr. H. F. Verwoerd, reported recently to Parliament on how the new law will function after subsidies begin to be reduced on April 1, he said that only the Roman Catholics, with 681 schools, and the Nazarenes with four, plan to go right ahead, supporting their schools by raising fees and reducing salaries. The Anglican diocese of Johannesburg has also refused to turn its schools over to the government, but will continue them as church family centers rather than as schools. Forty Protestant denominations with 5,000 schools, according to Dr. Verwoerd, have agreed, however reluctantly, to transfer their schools by sale or lease to the state authorities. In this extremity, one gains new respect for the work of the Roman Catholic Church when it is announced that its native teachers are backing its stand on *apartheid* by voluntarily accepting the lower salaries which self-support will necessitate. Positions in the government schools were available if these teachers had wanted them; they chose to sacrifice for their Christian principles. It remains to be seen, however, how long the Strijdom government will permit the Roman Catholic and Nazarene schools to function on a self-supporting basis. The latest list of police powers demanded from Parliament by South Africa's new prime minister shows that he intends to do away with virtually all remaining vestiges of democratic government in the tradition of the liberal West.

Two Views on Hell: Roman And Norwegian

NEVER HAS a Roman pontiff made heavier demands on his claimed infallibility in matters of faith and morals than Pius XII did recently when he pronounced on the eternal punishment of sinners in hell. The pope's declaration came in a long, and on the whole progressive, message to the Union of Italian Catholic Jurists on the treatment of criminals. In discussing the function of prisons, the treatment of the imprisoned and of those released after serving sentence, the pope called for "Christianization of the entire problem of the execution of penalties." But he did not leave the subject without telling the jurists that the souls of men guilty of grave sins suffer in hell eternally after death. Admitting modern objections to the idea of endless punishment, he insisted that "the immutability and eternity of the judgment of reprobation and of its fulfillment is beyond dispute." "God could," the pope admitted, "in the next life remit such a punishment; everything depends on his free will; but he never has granted it and never will do so." It is of interest to set over against this mortal penetration of the intentions of the Divine for all coming eons the recent statement of the bishops of the Church of Norway. As our readers know, the whole Norwegian public has been stirred up by a dispute which arose within the Norwegian clergy over the doctrine of eternal punishment. The Norwegian bishops are much more

humble than the Roman pontiff when dealing with what lies beyond death. "Let us admit on behalf of our church," they say, "that we have not succeeded in preaching as clearly and warmly as we should that the rigor of God always serves his love." They acknowledge the historic existence of the doctrine of eternal punishment, but they add: "This is the word of God . . . and in the light of these words we also have to see the severe words about punishment. Here, if anywhere, we are up against something which we cannot master with our wisdom. Here we can only listen to Him who alone knows. But he that speaks to us is the same Christ who both spoke and died that none should perish." We prefer the humility of the Norwegian bishops. It is a dreadful thing to say "never" to the mercy of God.

Congress Plays Politics With the Judiciary

LAST NOVEMBER the President sent to the Senate the nomination of a distinguished judge. A place on the Supreme Court had been left vacant by the death of an associate justice, and John Marshall Harlan of New York was named to take his place. Now the Senate judiciary committee has just opened hearings on his suitability. The reasons for the delay are suggested by the captious objections raised by some southern senators. They cannot possibly believe that Judge Harlan would "put the United Nations above the United States Constitution," or that he might surrender our sovereignty, which he does not control, to some international body. Their real reason for delaying his confirmation is they are taking this means of delaying the Supreme Court's action implementing its decision of principle against racial segregation in the public schools. The court cannot hold the hearings it has announced it will hold until it has a full roster of nine justices. If there was any possibility that the nomination of Judge Harlan could be defeated by challenging his qualifications, southern senators would fight on that line. Since they know his fitness is unquestionable, they are resorting to the ancient device of delay. But what does this action tell about the respect for our form of government by those who are responsible for temporarily paralyzing the highest court in the land? Does it mean that rather than permit the court to complete its decision on this matter they are ready to cripple it? If so, they are revealing that their capacity for reasonable consideration of the needs of all our people is permanently warped by prejudice on the one question of race. The rest of the Senate should act promptly and firmly to repudiate the leadership of these men and confirm Judge Harlan without further delay.

Churches Moving Toward Contemporary Buildings

A REFRESHING TREND toward the contemporary dominated the recent Cincinnati meeting of the Church Architectural Guild of America. It met February 23-26 with the bureau of church building of the National Council of Churches, which has until recently not shown much hospitality to contemporary style. We hope the Cincinnati meeting has widened the horizon of this bureau. For the first time in the guild's fifteen-year history, all its annual awards went to contemporary designs. The *New York Times* quoted Canon Darby W. Betts of the Cathedral of St. John the Divine in New York as saying that eight out of twelve new churches designed by registered architects are contemporary in style. Walter Damon, the Youngstown, Ohio, architect who is secretary of the Architectural Guild, told the meeting that the desire for simplicity and utility in church construction is "shattering an American tradition." If so, we have reason to rejoice. A tremendous amount of church building is going on now, determining the pattern in most communities for at least a generation. It will be a good omen for the future if a reasonable proportion of the new construction challenges the conventional Gothic or "colonial." Not every church that challenges the past will prove to have set a desirable pattern for the future, but the worship of God and the service of man are creative and should repeatedly find expression in creative forms. The trend toward simplicity is one which should find a ready welcome among the followers of the humble Carpenter of Nazareth. The study of modern materials and their adaptation to church architecture opens a fascinating field for experimentation. We have no worry as to where such experimentation will lead so long as the church believes that the chief end of man is to love God, to praise him and to serve him forever. Edward F. Jansson of Chicago was elected president of the Church Architectural Guild. He succeeds A. A. Dirlan of Boston.

Congregational Churchmen Meet in Chicago

NEARLY A THOUSAND laymen of the Congregational Christian Churches attended the first nationwide convention of their National Laymen's Fellowship in Chicago the last week end in February. The meeting was unique among assemblages of its kind in at least two respects. First, speakers were chosen without regard to political affiliation, so that the men heard a variety of points of view. Second, the central emphasis of the conference was on more than twenty vocational seminars. Among the groupings which discussed what it means to be a Christian today were accountants and office workers, advertising and public relations men, bankers and financial workers, public officials, farmers and food processors, government workers, lawyers and judges, manufacturers, scientists, and transportation and communications workers. The animated discussions in the industrial management and labor union official group came to the conclusion that churchmen can make their most important contribution by keeping open the possibility of communication, that this is not possible on the basis of self-interest but only through a higher loyalty to God, which impels men to tell the truth and play the game according to the rules of the moral law. ¶Nearly a million 15-pound food parcels were sent overseas as Christmas gifts by American Protestants, the World Council of Churches reports. Church World Service distributed 650,000 and Lutheran World Relief more than 300,000. ¶*Information Service*, weekly of the National Council of Churches' department of research, publishes government figures showing that U.S. expenditures for alcoholic beverages reached a new

high of $9,885 million in 1953. ¶The Hebrew University at Jerusalem has now acquired all the famous "Dead Sea scrolls" found by Arabs in a cave near Jericho in 1947. The last four, just purchased by the Israeli government for $250,000, contain the oldest known manuscript of Isaiah, a commentary on Habakkuk, the "Manual of Discipline" of the Essenes and the book of Lamech. Funds to buy them from the metropolitan of the Syrian Orthodox monastery in Jerusalem were supplied by the American Fund for Israel Institutions and the S. D. and R. H. Gottesman Foundation of New York. ¶The National Association of Evangelicals recently protested to the Greek embassy in Washington against the imprisonment of Charamambus Agapides for having written a letter to a Salonika newspaper protesting against Greek Orthodox treatment of the Evangelical church in Katerina. Mr. Agapides is a deacon in that church. His letter to the editor brought him two months' imprisonment. ¶The department of international affairs of the National Council of Churches has a new associate executive secretary, working alongside Walter W. Van Kirk. He is Kenneth L. Maxwell, minister of the Central Baptist Church, Hartford, Connecticut, and a former president of the American Baptist Home Mission Society.

If We Fail Our Schools

It can be said with certainty that the character of the country will be shaped by the quality of education. If [children] are intellectually undernourished, America will lose its position of leadership in world affairs—will lose, indeed, the attributes of energy and understanding, of inventiveness and technical know-how, of self-reliance and self-control, which have been the dynamism of its greatness. A self-governing society is directly dependent upon an educated citizenry.—The Washington Post, *December 8, 1954.*

TOMORROW IS TODAY in public education. The children whose education is being cramped and starved today will be less able to shoulder the burden of responsibility for community and national welfare tomorrow. Our schools are *now* inadequate to serve the needs either of the pupils or of the nation, and every day this inadequacy becomes more pronounced and takes a greater toll. This trend toward breakdown of the institution of which America has justly been most proud must be stopped and reversed. Not only must schools be built and manned to serve many more pupils, and to serve them for a longer span of years, but also the schools must be equipped to serve their pupils better than the system can serve them now. "Must" is a strong word, but behind it is the imperative of personal and national success or failure in meeting the demands of a responsible 20th century American society.

If we had not become hardened to our neglect of our children, the current state of public education would be regarded as a national scandal. For twenty-five years the nation's public schools have been receiving the tag-ends of our attention and our means, with the result that today we have a shortage of 370,000 classrooms. The states are building around 50,000 classrooms a year, but they are not whittling down the deficit of space. Instead, they are not even keeping up with the increase of school-age population, which would take an additional 67,000 a year. Lack of classrooms last year caused around 700,000 schoolchildren to go to classes run on double or triple shifts, which means less time in school and a greater burden on the teachers. Nearly a million children went to school in makeshift quarters—340,000 in school-owned barracks and 400,000 in garages, churches and other rented buildings. In many places in their own country American children are treated worse than some other countries treat refugees from outside their borders.

I

The school population has been increasing at an unprecedented rate of a million a year. The birth rate continues to rise: 1953 and 1954 had more than four million births each. Present elementary school enrollment is 24,091,500; secondary school enrollment, 6,582,300. By 1965 —only ten years from now—it is expected, the United States will have 48 million children of school age, an increase of 25 per cent. To give these children an education no better than that which is available today we will have to build 950,000 classrooms at a cost of $32 billion, and will have to increase our annual expenditures for schools from $9 billion to at least $14 billion. Considering the responsibilities our children will have to carry, today's standard will not be good enough; so the amount should be larger.

The National Citizens Committee for the Public Schools, which released these figures, believes we are able to finance an adequate system of education. Our system has been going down not because we lack money but because we have been losing our belief that a rising standard of education is necessary. The committee's economists anticipate that by 1965 the gross national product will be something like $525 billion a year. That would be an increase of 4.4 per cent a year for the decade, which is well within the realm of possibility. Even if they are in error and their prediction of economic levels ten years in advance falls short of the mark, it should not prove impossible for a nation of the wealth of the United States to raise $3.2 billion a year for new schools. It is all a question of what we think is important. That is a third of what we spend annually on liquor. The administration is proposing a $101 billion expenditure on roads in this decade. The needs of the schools could be taken care of with plenty of margin to spare out of reductions in military expenditures.

We should keep in mind the fact that the effects of the great increase in child population are just beginning to be felt in the elementary schools, and that they will lay great demands on the high schools and colleges within a very few years. By 1960 there will be four high school students where there are now three; by 1965 there will be five. Over the next ten or fifteen years, our capacity for giving high school students an education will have to be increased by two-thirds. In the communities which are growing most rapidly, facilities will have to be doubled. By 1970 the number of students in college and university will be twice the present enrollment. Again, it is vital that we face the question of meeting these needs in the right attitude. We must meet them not because the education of more children is a luxury we can afford, but because the educa-

tion of the whole population is a necessity if we are to be able, individually and as a nation, to bear the burdens and meet the opportunities of 20th century American life.

The deficiencies of the present mood concerning the necessity of education is revealed most clearly in the deficit of teachers. The U.S. Office of Education puts the teacher deficit at 121,900; the National Education Association says it is 215,000. The difference comes because the government figure represents elementary schools only, while the N.E.A. figure includes secondary as well as elementary schools, and also allows for some reduction in the number of pupils per class and the number of classes per day per teacher. The annual output of elementary and high school teachers has dropped 26 per cent since 1950, while the enrollment in elementary schools has risen 24 per cent and in high schools 10 per cent. Part of the explanation is found in the salary scale of teachers. Although that has been rising, it is still not high enough to be commensurate with the importance of the profession. But the main reason is that the public attitude toward teaching is such that most young people choose to do something else even when the financial returns of teaching are as attractive as the alternative.

Added to everything else is the impact of the decision of the Supreme Court declaring that racial segregation in the schools does not accord with the Constitution of a free people. While the exact pattern of transition from segregation to integration has not yet been defined, it is clear that the process will substantially add to the costs of education by requiring the addition of facilities and personnel. The heaviest burden will fall on less than half the states, but it is only right that it should be shared by all. That this may not be easy is suggested by a resolution adopted by the recent Miami meeting of the American Federation of Labor. It asked that no federal funds for education be allocated to states which refuse to cooperate in carrying out the Supreme Court's decision. New York's Senator Ives (Rep.) has announced that he will insist on the inclusion of this provision in any legislation on educational aid.

II

Here then is the situation: The American educational system is not doing an adequate job at the present time, owing to a quarter of a century of neglect. It is faced with having to provide better education for a much larger population of children and young people, and to do it in the immediate future. It does not have enough classrooms, enough teachers, enough support. Makeshift buildings, overcrowded classrooms, obsolete equipment, inadequate instructional materials, lack of qualified personnel have already lowered the quality of education. The arrival in the schools of ever larger enrollments will depress quality further and further unless the nation makes an extraordinary effort to recover the ground that has been lost and moves forward to provide adequate educational opportunities for all.

How can we meet this extremely critical and highly important situation? President Eisenhower proposes to meet it by a system of federal grants and loans totaling $1,120,000,000, which it is hoped will stimulate an outlay by states and local communities of $7 billion over the next three years for the construction of 200,000 classrooms. The federal money would be used to buy local school bonds; to make loans to state school-building agencies, which would build schools and rent them to local districts; to make outright grants of $200 million to the poorest; and to pay the expenses of administering the federal program. *Human Events,* an extremely conservative newsletter published in Washington, says the administration's program "was worked out in the office of Mrs. Oveta Culp Hobby, secretary of health, education and welfare, with the aid of prominent government bond houses of New York which would presumably profit." Representatives of the National Education Association have testified that the bill could not have been worked out by anybody who knew much about the American educational system.

III

It was inevitable that an issue as important as the educational crisis should become entangled in politics. Hearings held before the Senate labor and public welfare committee indicate that aid to education ranks with the Dixon-Yates issue and the size of the armed forces as a subject of political controversy. That is not altogether a misfortune, particularly if the shouting awakens the American people to a realization of their duty to their children and to the future of our national life. The program offered by the Democrats calls for $1 billion in direct federal grants to the states over two years. We have not yet seen a copy of the bill proposed by Senator Lister Hill (Democrat of Alabama), chairman of the Senate committee which deals with education. We do not know whether the bill makes certain that the federal government respects the administrative integrity of the states and of local districts, or whether it guards against diversion of the funds to schools which are not public. On the surface it does not seem impossible to combine the proposals of the two parties, using the President's proposal to provide loans where these are wanted and enlarging the amount available for outright grants to states which cannot possibly meet the educational needs of their people, complicated as these are by the Supreme Court ruling against segregation.

The matter of most importance is that partisan controversy shall not be allowed to obscure the need for immediate and adequate action or to prevent the attainment of a national program for the recovery of education. The issue would not have come before Congress in its present aggravated form if the states had carried out the responsibilities they so jealously guard. Now it is quite clear that many of the states cannot by any stretch of the imagination exercise their right to provide for the education of their children. So some form of federal aid to education is necessary if the whole life of the nation is not to suffer. The gap between Mississippi's annual expenditure of $83 per pupil —and the expenditure for children in the segregated schools is much less—and New York's $328 cannot be bridged by any conceivable action on Mississippi's part.

So far as the churches are concerned, their most important contribution should be in surrounding the discussion of education with a constructive attitude. Complainers about the burden of taxation, who always seem to find the schools a most convenient target, must be shamed into the recognition that the tax money invested in the educa-

tion of the young is put to its best possible use. In defiance of the perils and problems of the present, the churches should help the nation to recover the capacity to look ahead, at least for ten or twenty years. We need to think of our children and their children, instead of always moaning about ourselves. The churches should repent of their own contributions to the general anti-intellectual mood of our time, which brings into question the whole purpose of education, and reaffirm their faith that the service of God demands the development of the capacities of the whole man. For if we fail our schools, we betray the future and are disloyal to the best in our past.

If the Hymnal Were Only True!

EDITOR THE CHRISTIAN CENTURY:

SIR: The words above add up to nonsense. The hymnal is full of truths, gleaming and eternal, which have been proved up to the hilt during nineteen centuries. Granted. Yet it is also a book in which the strangest affirmations appear, affirmations which, when made in public to musical accompaniment, strike the hearer as so untrue as to be fantastic.

Loose the checkrein of your imagination a bit. Here is the congregation of the High Hills Church singing lustily the second hymn of the morning service. They are a company of fine people, well fed, well dressed, well heeled, and well propelled in shining 1955 models. They are singing:

> The changes that are sure to come
> I do not fear to see.

Is that so? There are only two things wrong with that: Most of the congregation do not think any changes will be coming—except perhaps summer changing into autumn; but no change in their "way of life." And they would face with a trembling fear any change in a way of life that has done pretty well by them, thank you. Here is Mr. J. Pierpont Jones, who has just finished taking up the offering. No fear of changes? If A.T. & T. dropped 19 points he would go into a purple apoplexy. In some places people who sing that hymn look at the changes which are sure to eventuate as the United States moves toward becoming a real democracy that has no second-class citizens, with frozen fear.

Here is another hymn, still sung in parts of the country. It booms out like a sunrise gun:

> I am so wondrously saved from sin,
> Glory to His Name!

A friend of mine told me that he heard a congregation making that proud boast and was a bit skeptical. For he had talked with many of them the week before and had picked up from their lips quite an impressive collection of utterly un-Christian ideas on labor, race and international relations. He said, "If they are wondrously saved from sin, I am St. Francis of Assisi!" That hymn, as I recall Scripture, was the favorite hymn of the Pharisee. The Publican turned to a different selection—"God, be merciful to me a sinner."

Here is one I wish were true. It is a stanza from the beautiful hymn for evening, "The day Thou gavest, Lord, is ended":

> We thank Thee that Thy church unsleeping,
> While earth rolls onward into light,
> Through all the world her watch is keeping,
> And rests not now by day or night.

If that were only true! But sometimes the church seems to have an acute case of sleeping sickness. There are places where it has been sound asleep to ethical and spiritual issues round about, places where it has had nothing peculiarly Christian to say, but has merely repeated the harmless platitudes heard in every Chamber of Commerce in the land. As a novelist put it, in a description of a small town: "It was Sunday noon, and the church on the corner of Courthouse Square was giving up its dead."

How about a Society for Making the Hymnal Come True? Yours,

SIMEON STYLITES.

The Stranger

RIPE were the grapes and olive tree;
Heavy the catch in the roughening sea;
Spring brought the sowing;
They worked, never knowing
God was in Galilee.

Unknowing, they said, when the healing began,
When lame men cried, "Master, make whole
if you can!"
"He speaks blasphemy
In Galilee;
Such things are not done by man."

Twelve in brotherly company
Learned a strange thing on blue Galilee,
Believed it was true
But never quite knew
God walked on the sea.

VIRGIE BERNHARDT.

Business Offices

HERE are the modern throne-rooms. Here the lords
Of intricate kingdoms reign from swivel chairs;
And with no panoply of flags or swords,
Rule docks and mines and foamy thoroughfares.
Here where the keys, in glassy cages, pound,
And clerks, like manikins, thumb at files of gray,
Empires of granite walls and oil-soaked ground
Are bartered from desks a continent away.

And here a finger marks the wheels that wind
From sea to sea, the rumbling cloud-borne fleet,
The cavernous quarry, mills that whirr and grind,
And glimmering acres green with corn or wheat.
All things are gripped in this imperial plan
Except the untameable heart, the soul of man.

STANTON A. COBLENTZ.

Second of a Series of Eyewitness Articles on the Present Situation of the American Indian

The Indian and the Law

By Harold E. Fey

IF MOST of the Indians in the United States are not yet ready for the termination of their status as wards of the federal government, it is not because Congress has neglected to legislate on Indian affairs. In 1940 when Felix S. Cohen prepared a handbook on federal Indian law, he discovered that approximately four thousand statutes had been enacted on Indian matters. By the end of the forties, a thousand more had been inscribed in the statute books. Thus the original American is buried to his neck in legal paper. As D'Arcy McNickle says in *They Came Here First*: "The amount of control which can be vested in five thousand statutes and the regulations adopted to carry out the statutes can come rather close to the absolute." This could be true, yet the reality of control eludes the lawmakers. In matters affecting the Indian, laws generally fall short of attaining the ends for which they are written, and often leave the situation they intend to redress somewhat more complicated than it was before they were written.

A law that is likely to become a classic example of legislative frustration is Public Law 587, passed by the second session of the 83rd Congress and signed by President Eisenhower on August 13, 1954. It is one of six laws providing for termination of federal supervision over as many tribes or groups of Indians in various parts of the country. P.L. 587 applies to the Klamath Indians of southern Oregon. On August 13, 1958, unless the law is changed, the government will give up all responsibility for supervision over the trust and restricted property of these people, will move out of its own buildings on the reservation, and will end all federal services furnished this tribe "because of their status as Indians."

Who Is an Indian?

A description of the situation I found at the Klamath reservation early in February 1955 will illustrate what may happen when such legislation is voted. The first problem the law created was to determine who is to be affected by the law. Who are the Klamaths? One of P.L. 587's provisions lays the job of deciding on the shoulders of an enrollment committee of the tribe. This committee was in session when I arrived at the tribal council house. It consisted of three women and two men who worked at a U-shaped table in a council-house room. One by one they were going over the names of members of the tribe and of claimants for membership. The tribal roll had been closed and opened again several times in the past, so their task was complicated. People came long distances to plead that they or their children should be given places on the tribal roster. Many of them were white, lived in cities, and seemed to have no characteristics which could be identified as Indian. Some members of the enrollment committee would pass as white anywhere except on an Indian reservation.

What should the committee use as a criterion of membership? In all its legislating, Congress had never got around to defining who is an Indian. Would one Indian ancestor in eight—one-eighth "Indian blood"—be sufficient? Or one-sixteenth? One sixty-fourth? Wherever the figure was fixed, it was pointed out that persons whose "Indian blood" was of equal or smaller degree were already accepted as members of the tribe. The debate within the committee went on day after day. When the roll was finally closed with 2,070 names, about 80 names had been removed from it. This causes considerable turmoil. Final judgment will be passed by the secretary of the interior.

But why was there such competition to secure a place on the tribal roll? The termination law for the Klamaths prescribes that the enrolled members of the tribe may, if they choose, divide the assets of the tribe among themselves in the next four years. Or they may choose to leave the assets undivided and receive their share of the income of the tribe. Or some may go out, taking their share, and others remain together in some form of corporate association. Since the assets of the tribe are estimated to be worth from $60 million to $100 million, and since the tribal roll determines who are to get individual shares estimated to be worth $25,000 to $45,000 each, it was not surprising that there was considerable interest in the work of the enrollment committee.

Wealth in Timber

The assets of the Klamath tribe consist of nearly a million acres of timber and grazing lands. Near the council house are many stately Ponderosa pine trees and other varieties found in the Klamath forest. The Indian Bureau forester said lumber from three trees of the size common there would be sufficient to build an ordinary two-bedroom house. He said the Indian Bureau forestry service has managed the Klamath forest for many years. Since 1913 its harvest of trees has been over four billion board feet of lumber from this reservation. That is enough to provide housing for all the people in Seattle, Portland and San Francisco. Yet the Klamath forest now has trees sufficient to make that much lumber still standing. That is what sustained-yield management means. This forest could continue producing lumber indefinitely if proper management were continued. The forester was not able to tell me what would happen if the tribal assets were divided; yet it was clear that continuance of sustained-yield management will be impossible when the land is apportioned among many individual owners. I did not have to ask him what will happen if the Klamath forest is slashed as others have been. It will become another eroded wilderness subject to fires, droughts and floods, shorn of productivity for at least a hundred years.

What will this transition mean to the people of the Klamath tribe? Public Law 587 asked the secretary of the

interior to appoint three "qualified management specialists" to guide their transition. Secretary McKay has appointed three men, whose qualifications as management specialists consist chiefly in the fact that each is said to have acquired some wealth. The chairman is T. B. Walters, Klamath Falls real estate operator and former mayor. The second member is Eugene G. Favell of Lakeview, Oregon, another real estate man. He has specialized in dealing in large blocks of timberland. W. L. Phillips of Salem, Oregon, is the third management specialist. He owns the Ford agency in Salem and was McKay's chief competitor when the present secretary sold Chevrolets there. Phillips managed McKay's successful 1948 campaign for the governorship, which put McKay in line for his present position.

What Is It Worth?

The law requires the management board to appraise the Klamath assets within a year. When this appraisal has been made, the adult members of the tribe, who number about a thousand, are to be told what it reveals and each is to be given the opportunity to "withdraw from the tribe and have his interest in tribal property converted into money and paid to him, or to remain in the tribe and participate in the tribal management plan . . . through a trustee, corporation or other legal entity." The decision is irrevocable. The managers are given authority to select what portion of the tribal property shall be sold to satisfy the claims of those who wish to withdraw. On August 13, 1958, the secretary of the interior is authorized to "transfer . . . to each member of the tribe unrestricted control of funds or other personal property held in trust for such member by the United States." On that date also "all restrictions on the sale or encumbrance of trust or restricted land owned by members of the tribe" are removed, except that subsurface rights will be managed by a trustee for ten years.

The responsibility which P.L. 587 imposes on each adult of the Klamath tribe is a truly formidable one. It is not surprising that the tribe is split and that a bitter contest is on between the advocates of withdrawal and the champions of maintaining tribal status. The latter contend that they never favored the action taken by Congress, but that they were maneuvered into a position where they were misunderstood. They point out that the antiwithdrawal group won an election to send tribal delegates to Congress to present this point of view, but that Secretary McKay defied the action of the Klamath tribe as expressed in a fair election and brought to Washington the leader of the group favoring withdrawal, paying his expenses out of tribal funds.

Broken Promise

Seldon E. Kirk, then as now the chairman of the tribe, told me he had written the secretary protesting his action and claiming it was a misappropriation of funds. He said he had received a letter saying it would not happen again; that Mr. McKay would recognize nobody except those properly elected by the tribe. Yet when the delegates came home to attend congressional hearings on termination at Klamath Falls, the opposition leader returned with them, and gave the congressmen a banquet. Then the delegates returned to Washington, and the opposition leader went back also. Once more Secretary McKay paid his expenses out of Klamath tribal funds. With this evidence of special favor on the part of the secretary of the interior, the opposition leader, who is described as a very persuasive and unscrupulous man, managed to convey the impression that the Klamath people wanted what he wants.

Another factor whose importance is difficult to weigh was the impression members of the delegation got in Washington that the per capita payments they sought from tribal funds would not be forthcoming until they assented to P.L. 587. It is a fact that Section 7 of the law authorizes the secretary of the interior to pay "$250 to each member of the tribe as soon as practicable after the passage of this act." Per capita payments average about $800 a year now. Once they were larger.

Chairman Kirk, who once went to school at the Carlyle Indian School in Pennsylvania, mourns over the divisions which have sundered his tribe. He said to me: "Us Indians are not ready to take over our estate for the simple reason we cannot get along together. I expect to see the white man get our lands. We fight among ourselves in the tribal council. We set up committees and they won't work. If a man has enough children, he is demoralized by per capita payments and lays around. I think the secretary wants the white man to get our land." He says the big lumber companies are squeezing the smaller companies out of competition for timber concessions and will probably be the ultimate beneficiaries. "And what will become of our old Indians, our blind, our children? That kicks my heart!"

Preparation Begins

What is being done to prepare the members of the tribe for what is coming? The tribal leadership is so deeply involved in contention over day-by-day decisions, and so full of despair over the way its best efforts are circumvented, that it has given little thought to what can be done. Local representatives of the Indian Bureau feel their efforts must be confined to carrying out the specific directives of Public Law 587. The state of Oregon is beginning to awaken to the possibilities involved for it, but so far has confined its interest to discussing the problem of taking over police functions. The suggestion that the state seek to save itself from the consequences of termination by buying the Klamath forest has so far met only with a negative response. If the churches are making plans to help the Indians make rightly the decisions they are facing, I did not hear about them.

The area office of the Indian Bureau in Portland has plans to launch a program of adult education among the Klamath people. They carry out the mandate of Section 26 of the Klamath termination law, but will of course depend on the consent and cooperation of the tribe. The first 25 sections of P.L. 587 provide for the termination of federal responsibility for this tribe, and then Section 26 is added in tardy recognition of the Klamath people's real need. This part is what Congress should have legislated. It authorizes the secretary of the interior "to undertake, within the limits of available appropriations, a special program of education and training designed to help the members of the tribe to earn their livelihood, to conduct their own affairs and to assume their responsibilities as citizens without special services because of their status as

Indians. Such program may include language training, orientation into non-Indian community customs and living standards, vocational training and related subjects, transportation to the place of training or instruction and subsistence during the course of training or instruction."

Either Section 26 is unnecessary or else the remainder of the law is premature. Those who know the Klamath people best say that Section 26 is highly necessary, and that the time which remains before termination is entirely too short to put it into effect. However, the Indian Bureau intends to do its best with an impossible assignment, praying meanwhile that Congress will refrain from presenting the bureau with other sudden crises like that which P.L. 587 has created among the Klamath people. The bureau can start with the knowledge that most of the Klamaths speak English and have benefited from the training they have had in public schools.

Fundamental Education

But they know little about civil government at the level where they will soon meet it—that is, at the level of the assessor, the sheriff, the county treasurer, the judge and justice of the peace, the county agent, the school superintendent, and commissioners for roads, welfare, sanitation and so on. They do not know how to secure employment or unemployment relief. They need training in work habits and skills, and in understanding why punctuality and dependability are assets to a worker. They require instruction in the services a bank can offer, and what such things as investments, installment buying, mortgages, and a good credit rating mean. It will be important for them to learn how to become fully responsible citizens in their use of political organization and the ballot and in officeholding. They will need to learn how to act together in economic matters, for the tribe will survive, if at all, in some form of corporation.

All these things will constitute the subject matter of the adult education classes which the Indian Bureau plans to start soon on the Klamath reservation. Elementary arithmetic will be taught where necessary, and the use of English in written and spoken form. Classes will be organized in health and sanitation, community and state civics, business and legal practices for Oregon citizens. Consumer education, agricultural extension, child care, orientation in non-Indian community customs will be offered. The work will be done in classrooms or by demonstration projects and extension courses. Visual aids, publications and perhaps radio will be used. Indians interested in settling away from the reservation will get help in planning for job placement, choosing a place to live, establishing new community ties.

While the World Watches

This is a "crash" program, but it deserves to succeed. It projects a stripped-down form of fundamental education which should not only help the Klamaths but be of great interest elsewhere. Other Indian groups all over the country should be getting this kind of training—and not only Indians. It would seem that foundations interested in education for responsible participation in democratic life in this country and abroad would not only observe this operation with hopeful concern, but would seek ways of participating in it. A successful venture of this kind at Klamath would be of great significance in the Point IV program in many places in the world.

The impact of P.L. 587 on the Klamath reservation is a matter of concern throughout Indian communities in America, and among an increasing number of people in Oregon. The *Portland Oregonian* has assigned Wallace Turner, one of its leading writers, to report developments. He concluded a series of articles full of apprehensive questions in the February 16 *Oregonian*. The last article carried the head: "Many Fear Indians Will Become Welfare Charges in Short Time After Leaving Klamath Reservation." This would be a serious matter for Oregon, particularly since the ruin of people in the tribe will probably be paralleled by the devastation of the Klamath basin through the slashing of its physical resources.

And what does it mean for the United States? Nobody can convince the Indians I met that P.L. 587 honorably fulfills the pledges our government has made in solemn treaties and agreements. Since that is true, is the government wise in proceeding with such haste? Congress could extend the time of termination if it chose. By so doing it might avoid a very serious injustice to many people, and might avert a claim by Klamath survivors in the courts—a claim that could go against the government, as many recent Indian claims have done, and compel the nation to restore to these survivors their lands and every cent of the funds that will soon be scattered to the winds. Congress should take to heart the fact that damages totaling over $80 million have been awarded to Indians. Many more cases are pending in the courts. If Congress is indifferent to the claims of justice, it should at least consider whether the nation can afford such acts.

The Grass, the Flowers and the Word of God

SO might we mourn for flowers
Faded, dead,
And summer's fragrant hours
Fleeting, sped,
And grass so briefly green,
And life's short scene.

So might we say:
'Twas only yesterday . . .
Ere we could look
Closed was the book;
Our breath was gone
Before the dawn.

Aye, the grass withers and the flowers fade,
Perished almost as soon as made.
Therefore is mortal man afraid.

Except for this: One Word, embracing all,
The Word of God that stands though planets fall,
That gives another meaning to man's death
Because it breathes God's breath
Into a soul which, unlike grass and flower,
Goes on to life beyond death's bitter hour.

THOMAS JOHN CARLISLE.

A Stranger—When?

By Martin Schroeder

TAKE 18,000 people, the number of a fair-sized town, midwest standard, and you have a picture of the flow of iron-curtain refugees who press every month into West Germany, America's threshold in Europe. This into an area not larger than the state of Oregon. Already there are in this region about 45 million permanent residents, plus 10 million fearful, home-seeking escapees who look to countries beyond the sea for a new start in life. Not so much for their own as for their children's sake, they knock at the doors of the free nations' consulates. The influx from the east knows no recession.

I

To help relieve this immense concentration of human beings in a comparatively tiny section of the world's habitable surface, the 83rd Congress passed the Refugee Relief act of 1953. Under it 209,000 refugees (formerly known as displaced persons) over and above the otherwise fixed quotas of their respective countries of origin will be permitted to enter the United States. The new act, replacing the law of 1948, is the most adequate that could be devised under the circumstances. It corrects shortcomings which the earlier D. P. act did not anticipate but which became evident in its application. The signing of blank assurances is no longer the practice. No longer can a sponsor secure and hold a green immigrant under substandard conditions. Nor can a New England mountain dweller accumulate a bevy of unattached women for his retreat. The new provisions eliminate the possibility of abuse to the vanishing point, protecting both employer and prospective employee.

Here is how the law works. Suppose, for example, that a tailor specializing in custom-made suits cannot secure locally the help he needs (fine hand tailoring seems to be a rare skill in this country) and decides to try getting a refugee for the job. If he does not know how to go about it, he can ask almost any minister. With few exceptions, ministers have been informed of the proper procedure by special mailings from denominational headquarters or their agencies. Church papers also are doing their bit for this relief program. If these fail, Mr. Antonio Micocci, deputy administrator of the act, State Department, Washington, D. C., will furnish complete guidance.

The prospective sponsor is given one or more dossiers containing a complete description, gathered at several interviews, of the subject: his (or their) national origin, age, education, occupational experience, health, character appraisal, and a photograph. Having made his choice, the sponsor fills out the printed form and signs it. Though a noncitizen may offer job and housing, the signature must be that of an American citizen. He signs in good faith; no legal obligation attaches to his signature; from beginning to end it is a moral obligation, a Good Samaritan act, that he carries out. Also, the sponsor may sign "in behalf" of a church or other organization which agrees to share with him in the help given. Experience shows that this obligation has been spontaneously assumed by charitable groups and entire rural communities without written agreement. An official of the local church or other service group likewise signs, and the application is ready for submission to one of the 46 recognized voluntary agencies cooperating with the state department. Among the better known of these are Church World Service, Lutheran Refugee Service, the Baptist World Alliance and the National Catholic Welfare Conference.

A separate application for job clearance with the local state employment agency—needed heretofore—is no longer required if the assurance itself is endorsed by one of the above-mentioned agencies. But the assurance must carry full information concerning the job and locally prevailing wages and hours. "Rocking chair" subjects—mostly elderly people joining their children—are exempt from job certification. The time between application and arrival of the immigrant is at least five months. However, according to Scott McCleod, chief administrator of the Refugee Relief act, every effort is made to reduce this time lag.

II

The Refugee Relief act is now in working order. That is as far as the government can go. Like an auto coming off the assembly line, it serves no purpose unless a buyer steps up and makes use of it. Church representatives have been at the heels and elbows of our lawmakers, needling them into passage of the act. Now it is theirs to make the best of. Will they be able to do it? With every good intention on the part of their specially set-up refugee service agencies, the program is moving at snail's pace. The grass roots—meaning local congregations and their pastors—have not responded as expected to the churches' appeals, nor has the majority yet caught the spark that will ignite the fervor of Christian enthusiasm. Without the assistance of local communities the program will fail. It is there that job opportunities and housing conditions can be found; it is there that, in the absence of favorable action, the bottleneck lies.

So far only about 10,000 persons have been certified for entrance—a two weeks' new influx of refugees crying for sanctuary in the free world. Since the law runs out at the end of 1956, prompt action cannot be delayed. A tremendous task faces the Christian world. Will America's churches stand up to the challenge? Will they recognize the stranger at the door? Or will they, on the day of reckoning, ask in great surprise, "When did we see thee a stranger?"

At the anniversary observance of the signing of the Refugee Relief act, last August 7, it was noted that the churches were not using the new conveyance as had been expected. For this reason President Eisenhower appealed to the governors of the 48 states to go in and pitch. Most of them responded in fine spirit—New York leading, for Governor Dewey had worked at it right from the beginning. He set a pattern now followed by other states. While

these governors' committees do not qualify as certifying agencies, they disseminate information, contact industrial firms, labor groups and interested individuals, stimulate sponsorships and, together with churches or service organizations, direct the settlement of the new arrivals.

III

That the administrators of the law saw the need for this appeal through the highest office of the land is a measure of the apathy of the churches in this matter. Is it the Levite passing by on the other side? Is it a trance we walk in? The Stranger is at the door; this is when we saw Him.

What is the reason for this inertia? Some people are not aware that refugees are more than statistics, that behind these are human beings suffering from day to day for want of a welcome even where they are now, crowded in camps and bombed-out warehouses and factories. The little space they occupy is eagerly waited for by others, haunted as they are. In spite of a reported upswing in Germany's economy, unemployment is still its problem. Meat and butter are not on the average German's table. Millions are on the search for work and decent living quarters, and every new arrival from the east increases the tension. Yet many of these people can never hope to go farther and must be absorbed over there; none is sent back. In these conflicts the church overseas is trying heroically to relieve the strain. But it is manning the outlets with hands tied by the meager response from the church over here.

Another reason for this inertia is "experience." Some cases under the earlier law did not turn out to everyone's satisfaction. Stories of these failures are peddled in competition with appeals. In consequence a pastor may rationalize himself out of a task for which perhaps he had no taste to begin with. (I know, for I deal with this sort of thing.) Over against these—mostly exaggerated—stories of failure there are countless reports of success under the same 1948 law. For example, an Ohio pastor told me how his congregation helped 47 families to settle in their community. All became active members of the church. A few who eventually moved to other places joined the church there. This pastor knew of no case in which severance of employment was otherwise than by mutual consent. In short, he said, the task of helping these refugees, while it may have seemed burdensome for the moment, turned out to be a joyous, heart-warming experience.

There have been objections that some D.P.'s did not stay with their sponsors. Correct; but it is equally true that some sponsors were disappointing to the immigrants. The 1948 law did not provide sufficiently against abuses in this regard. The current law includes safeguards whereby many causes for early change of employment are eliminated. Again, some immigrant families soon changed residence at the urging of friends and relatives who had come to America earlier and formed colonies, as in Chicago, Detroit and Milwaukee. A longing to be among their own kind, to converse in the mother tongue, to worship in accustomed ways—these are forces pressing on the soul that cannot be ignored. Are we not all seeking fellow worshipers in the tradition we have inherited? Is not this very force even now holding Christians apart from each other in numbers of small communions? Let us sympathize with these newcomers, not sit in judgment on them for their love of the old familiar things. In fact, our task is done when we have helped the refugee to this freedom to make his own decisions.

A third reason for the withholding of assurances is distance in time and space. For us, the emotional effects of the war lie in the past. For the refugees, the war is not yet over; its effects are with them every day. To understand their claim to the kindness we can give, we must identify ourselves with them in their suffering. This is not easy for people in a land of plenty. But Christian compassion can wipe out distance.

IV

This has been called the "age of the homeless." It is estimated that in the past two decades 35 million people have been driven from their native soil or have fled to escape tyranny. Most of them stand at the brink of despair, and suicide is common among them. This is the point where the spirit of the Good Samaritan must take possession of the church of the compassionate Christ. These people have literally fallen among thieves; they have been beaten and robbed, their homes and all their property have been taken from them. The Christians of the free nations are their only hope of life. Where else can they turn? Inescapably we control their fate in part. We have come to the place on the road where they lie helpless.

In the parable of the Good Samaritan we are told of no asking of questions. So the Christian, when he decides to lend a helping hand, will not calculate a bargain or count on a reward. No new restrictions should replace those the refugee leaves behind. Most of these newcomers are amazedly thankful that good people are still to be found in a world that has brought them so much frustration and misery. Not long ago when a large number of onetime refugees took the oath of citizenship in Nebraska the *Lincoln Star* commented: "They had lived the life of the harried and the unfree. The oath of allegiance was a deliverance for them. . . . we should envy them a little for their fuller experience."

One thing more: When we consider the plight of the refugee, let us recall that, save for its 0.002 per cent of Indians, our population is made up of immigrant stock. Most of us are descended from people who left their native land under some kind of pressure, political, religious or economic. Whether our ancestry has been American for a dozen generations or one, we are immigrants all. The difference is that our forebears—perhaps even we ourselves—came in practically unrestricted. Today's immigrants must climb over the legal dikes we have built against a possible flood of "undesirables." Let us be thankful that we, who are of the same blood with them and their brothers in faith, can give them help.

Through a Glass, Brightly

THE broken pieces of our plans,
The fragments of our hope,
Acquire a perfect symmetry
Through time's kaleidoscope.

PHYLLIS G. COCHRANE.

French Reactions to Evanston

By Pierre Burgelin

FOR THE MAJORITY of Frenchmen Evanston passed unnoticed. Aside from the Protestant papers, the press had little to say about it, and what it did say was of small moment. Among secular journals, only the *Monde* published anything noteworthy on the subject—a long article, entitled "Trial Balance," by Roger Mehl, which appeared in the paper's October 22 issue. Professor Mehl, who attended the assembly as a delegate of the Reformed Church of Alsace-Lorraine, does not pass over the conflict of theologies which was evident there and the uneasiness generally felt in consequence. But he emphasizes that from now on the ecumenical movement has a common language, and he stresses the great progress made since Amsterdam. "The church is no longer content to issue declarations in terms as general as they are generous," he says. "It has set out in search of a concrete ethics—political, social and international; it is concerned to speak the Christian truth in regard to a given situation." In particular Professor Mehl points out that, though it did not pronounce the word "coexistence," the assembly "lent its support to all the practical measures which render coexistence possible," and in this connection gave much good advice and a number of warnings. This obviously is the aspect of Evanston that interests the public at large.

Explaining the Council to Frenchmen

However, certain Catholic circles and the entire Protestant public are eager to know more about a conference of whose importance they are aware. Every Frenchman who was at Evanston has, since returning, been in multiplied demand at meetings of every sort—pastoral gatherings, synodical or parochial assemblies, and more general conferences at which the audiences were very attentive and often asked questions. The French commentary on Evanston has been spoken rather than written. We who were there were confronted with a difficult question: Was Evanston a success or a failure? Indeed we ourselves asked that question at first. A failure, our youngest men said—a failure when we compare Evanston's results with the hopes we had entertained for it. But a success, we all agreed after we had thought it over and reflected on what was possible in such a diversity of languages and problems, churches and delegates.

But it is difficult to make this clear to Frenchmen, critical as they are by habit, positive in doctrine, and often naively persuaded that their particular problem is universal and their solution the absolute one. French Protestants do not appreciate the importance of the "catholic" elements in the World Council's constituency; French socialists have no idea of the pressure of Anglo-Saxon individualism. And everywhere and always it is necessary to explain that the World Council is not an "authority," but a place for encounter and education.

No doubt Evanston should—and could—have done better than it did. Roger Mehl points out as much in a pertinent critique of ecumenical methods published in the January 1955 issue of *Foi et Vie*. This truly constructive article, written by a man who labored nobly for the success of the Evanston assembly, ought to be taken account of in the preparations for the next assembly. Professor E. Lauriol of Paris, writing in the September number of *Christianisme Social* (organ of the unofficial and interdenominational Christian Social Action Movement), has strictures of a different kind. He thinks that there were altogether too many theologians at Evanston, that the laity would have been bolder, more "prophetic." There are reasons for holding a different point of view on this matter; nor should it be forgotten that the primary objective of the assembly was after all theological.

No 'Dialogue of the Deaf'!

In the same issue, this periodical attacks the reports of Sections III and IV ("The Responsible Society in a World Perspective" and "International Affairs"), which it says are too "American." It seems to me that this is putting a real problem too simply. Too simply, because we have had proof of the willingness of Americans to listen to other voices and take account of them (did not the Czechs and the Hungarians accept these reports?) and because American efficiency is often a lesson for us. But a real problem, because, underlying a true desire to heed the gospel, there are philosophies of life which control our reactions, and it is likely that these have left their traces in the reports—and probably also in the criticisms of them. If we do not watch out, the ecumenical dialogue will become a dialogue of the deaf.

Still, the same September issue of *Christianisme Social* also sounds another note. Commenting on the report of Section I ("Our Oneness in Christ and Our Disunity as Churches") as well as of Section III, it says that Evanston progressed beyond Amsterdam: it undertook to analyze the problems more closely and to consider the facts in their ramifications. This means a step forward—albeit a step that lands us in new difficulties.

Roman Catholic Comments

Turning now to the Roman Catholic reaction here: several Catholic periodicals published news reports of the Evanston meetings—*l'Actualité religieuse*, for instance. But it is still a little too early to expect formal critiques of the assembly, for the reports and other documents have not yet appeared in an official French translation. However, the Student Christian Movement's periodical, *Foi et Vie*, has printed quite a number of the Evanston documents, and last summer *Istina*, review published by the Roman Catholic center for ecumenical studies, printed the Committee of 33's report on Christian hope.

The best of the Roman Catholic news reports on Evanston was probably that by Father Dumont—a factually exact, sympathetic and discerning account which appeared in *Vers l'Unité chrétienne*, news bulletin of *Istina*. Father Dumont gives special attention to two matters: the open-

ing worship service with Bishop Oxnam's sermon, which he considers of great theological interest; and the conflicting theological attitudes on the central theme. He discusses in able fashion the new orientation of Faith and Order, particularly in connection with the opposing views on the meaning of hope for the Jewish people. Dumont considers it regrettable that the choice of a meeting place should have fallen on Evanston, the stronghold of Methodism, for he feels that Methodism's influence in the World Council is constantly increasing, and at a point where the relations with Roman Catholicism are especially delicate. It is on this account, he thinks, that Roman Catholic theologians were forbidden to take part in the assembly—a prohibition he deplores. Their place was taken in some measure by the Orthodox, whose importance Dumont notes. In his view the two Orthodox declarations were a necessary and salutary counterbalance to the excessively Protestant character of the message on the Christian hope and the report of Faith and Order.

In the main, Dumont's criticisms are identical with those that Father Tavard formulates in the January-February issue of *Foi et Vie*. The latter considers the ecclesiology of the World Council ambiguous and dangerous: it has a false conception of the church's true nature in that it identifies the church with the Christian and applies to him Luther's formula, *semper peccator et justus* ("always sinning and always justified"). The theological method employed by Section I, he says, "confuses the two distinct levels of God's action in the church and man's response; in other words, the unchanging structure of the economy of salvation and man's invariably vacillating life within the church." This equivocal theology, he is inclined to believe, arises from the divided state of the church, and, by a truly vicious circle of reasoning, will be used to justify a division which in the end will be accepted. Tavard's article, more forcibly than Dumont's, points out with satisfaction that Protestantism is beginning to examine itself seriously, and encourages it to persevere in repentance—not a vague verbal repentance, but a true one. He himself, it seems, thinks that little is to be looked for from an ecumenical meeting. "There can be no doubt but that the World Council is a providential instrument for Protestant self-criticism," he concludes generously. To the same effect Dumont writes that Roman Catholic participation in the Evanston assembly "would perhaps have allowed some of our theologians to get a better idea of the purpose of the discussions which engage the attention of our separated brethren, and therefore an idea of the best way of responding to them." All of which, it would appear, is to say that no self-criticism on the part of the Catholics is to be expected.

Practical Results of Evanston

However that may be, in bringing this review to a close I must stress that all the World Council's member churches in France manifest a desire to work in line with the results of the Evanston assembly and to try to draw the logical conclusions, both by taking a greater part in all activities that Geneva may initiate and by re-examining their own particular problems. Some of these problems have been formulated: our bonds with the nascent churches of Africa; the relations between our Lutheran and Reformed bodies; and—a problem indeed!—formation of an ecumenical council in France.

Meanwhile, there have been two meetings of Lutheran and Reformed pastors to consider the confessional question—one at Strasbourg and the other at Bièvres. Almost all the regional synods of the Reformed Church of France took an interest in the Evanston assembly, and the National Council of that church has decided to study the problems posed for it by the ecumenical concern. It has asked the synods to put on their program for this year a study of relations with the Catholics, and for next year, relations with the sects.

BOOKS

Chiller

VORKUTA. *By Joseph Scholmer. Holt, $3.75.*

FAR NORTH of the Arctic Circle another group is waiting for and wanting war. Along with the Chinese Nationalists, the South Koreans, some of our senators and more of our admirals, the Russian forced labor slaves are looking forward to another world war. This is the story brought back from one of the largest arctic camps, Vorkuta, by the German Dr. Joseph Scholmer, who spent several years as a prisoner there. Of all the groups anticipating war, certainly the prisoners have the most worthy private ambitions: relief and release from a terrible bondage.

Dr. Scholmer brings a critical intelligence and comparative experience to his account. As a German left-winger he had been imprisoned and exiled by the nazis. So he knows what he's talking about when he rates Vorkuta. The several million others who could review this book against the background of comparable experience are, unhappily, not available. We have to take it, therefore, more or less at face value. There are, though, some internal evidences of its accuracy.

There is an occasional wryness about the observations that rings true. Thus: "[In the camp] we often used to hear Paul Robeson's heart-rending songs about the slavery of the American Negro. We didn't think much of him. There was a Russian working in our brigade who had been in the chorus of the Leningrad opera. 'We've got at least ten basses better than him,' he said and then laughed. 'And of course we know more about slavery too.'" Again: "I put aside the ancient copy of Ogonok in which I had just been looking at the venerable head of the Dean of Canterbury. He seemed to have so many friendly things to say about the Soviet Union. Why didn't he come and visit us sometime?"

Certain of the prisoner's observations from within Russia check with developments as noted by the world outside Russia. Reflections on the cause and possible course of Russian anti-Semitism make sense of what we have seen happening there. To the slave laborers, Beria's softened policies with foreign prisoners foreshadowed a bid for power and a new international policy, which helps explain what happened to him. The description of the plight of all Russian labor puts the East German strikes and riots into perspective. "Marx said, 'The factory is a prison from which the worker is released at night and to which he returns again in the morning.' This definition has at last received its fulfillment in the state that has been founded in his name." Events

of the last few weeks corroborate Scholmer's analysis of the tensions between those who would raise the standard of living and those who would instead plow back all available investment into the production of heavy industry.

Even the author's crotchets and inconsistencies suggest veracity. A fraud would have smoothed and leveled, but Scholmer just says what he thinks, whether it checks or not. His anti-British bias is perfectly plain, and that is in character. The anti-British prejudice is a fixation, a holdover that all radicals wear like a badge. There is no effort to explain how it can be that one who saw Russia only from prison and discussed Russia only with jailed dissidents should be able to know and tell us all about how the proletarian masses really feel. There is no effort on the author's part to square his criticism of Russia's cynicism with his own ultracynical criticism of the West for not joining forces with Hitler to destroy Russian communism. Such a suggestion may be forgivably naive when advanced by reconstructive historians in centuries to come. But it is a criminally cynical suggestion when put forward today by anyone who *remembers* what that German fascism was and who Hitler was at the time when we "should" have been embracing them.

There is a final inconsistency which somehow mitigates the terror of the story at the same time that it establishes its truth. All the way through the book the Russian ruthlessness is emphasized. And that is plain enough: the dreary camps, the slaves themselves, the trumped-up charges, the hopelessness. But at the same time the pogroms that are threatened don't quite come off; conditions in the camp do improve; though the work of the slave laborers is essential to Russian industry, the arbitrary Russians do not keep the camps full; the strike at Vorkuta is handled almost gently; best of all, some of the prisoners get home. The picture is black enough. But it is the fugitive rays of light that show us how dark it really is.

The author's constructive suggestion is that rebellion be incited and implemented among the Russian slaves. He even has a schedule worked out: (1) Drop leaflets to all camps; (2) drop arms, radio transmitters, explosives, etc.; (3) let prisoners form partisan groups to cut railroads; (4) create an independent forest republic; (5) propagandize Soviet people from this republic; (6) proclaim the national autonomy of the Ukraine, the Baltic states, the Caucasus, central Asia, the Far East; (7) aggravate a civil war between the hard core of the Soviet army and the Soviet people.

This program will no doubt appeal to multitudes of American "godsakers" (Simeon Stylites' term for people who don't know what is to be done or how, but who are loudly sure that for godsakes *something* has to be done). Before the godsakers buy, however, let it be clear that the long story of the single strike at Vorkuta makes it plain that the strike was doomed from the start, though the army acted gently and cautiously. An insurrection engineered from the outside would be something else again to the army.

And let the tempted godsakers chew on this, too: The new Russian revolutionaries would not be gunning with our heaven-sent guns for the status quo ante. In step 5, for instance, the propaganda beamed from the "forest republic" would be "Land for the Peasants!" and "Factories for the Workers!" Reminiscent? American godsakers, ready to perfect the communism the Communists have botched so badly? All the Russian resistance groups "accept the October Revolution; they accept the principle of socialism. . . . What they vigorously reject is any form of dictatorship."

The isolationist-interventionists in this country who will snap at Scholmer's recipe for rebellion will hardly go for that. They seem to have no trouble at all with dictators as such (need we name their favorites?). Their quarrel is with the principles which the troubled prisoners do not question. THEODORE A. GILL.

Thriller

THE FIFTY-MINUTE HOUR. *By Robert Lindner. Rinehart, $4.00.*

IN the big, heavy books of psychology and counseling we all wade through so dutifully, the "good parts" are the case histories. Here is "a collection of true psychoanalytic tales" which is all good part. Dr. Lindner is a practicing psychoanalyst (Baltimore) and he *is* a writer. If he practices as well as he writes, Baltimore would be just the place to have your trouble.

The stories are five case histories—histories that obviously were real cases, and that have lost not a thing in the telling. There is Charles, teen-age murderer and rapist (in that order) whose story is called "Song My Mother Taught Me." There is impotent Mac who compensated with communism: "Come Over, Red Rover." "Solitaire" is the story of Laura, the compulsive eater. How that woman haunts me. Anton, the fascist, is done up as "Destiny's Tot." And "The Jet-Propelled Couch," the fantastic story of a mad scientist, will no doubt be anthologized as long as there is interest in the new line of literature Dr. Lindner has created. That will be as long as life and literature. Who can imagine a time when man will not be interested in this mystery: Myself.

Every now and then a book comes along from which we learn without struggle. That is growing painlessly. Such a book is this. You read it like the fastest fiction. (I called home from far away last week. "I'm reading *Fifty-minute Hour*," said my wife, Katie. "Oh," said I, thinking of the things in it I hadn't wanted her to wonder about me. "Yipes," she said.) And yet, better than from a hundred textbooks you learn from this what psychoanalysis is all about, how it works, and something that appears in no textbook, what it means to the analyst.

And while we're talking about learning let it be noted that pastoral caution and humility are the book's biggest lessons for preachers. When you see what can happen, how the medical technician's competence is strained to snapping by some of these cases, you see how careful, how gingerly must be the minister's approach to parishioners' personality problems, and how swift their referral should usually be. The current exploration of the relations between psychology and religion is misunderstood by some clergymen as mandate to create clinical relationships. Another, sadder book could possibly be written about the tragic wrecks left behind by this kind of health-minded Christianity. But this book delivers the same warning, more positively.

One little reservation, though. Dr. Lindner is really *sui generis*. There is no other analyst who writes his way—more's the pity. It may be that his confession of his own entrapment in the dreamy physicist's bizarre fantasy is a psychiatrist's humility without published parallel. But such uniqueness does not spread quite as far as the author sometimes hints. His previous thesis, for instance, that adjustment to a maladjusted society is stupid and dangerous, is not unthinkable or unheard of among other psychiatrists. Neither is the thesis which is so amply illustrated in the book: that "psychoanalysis is a vital art that demands more of its practitioners than the clever exercise of their brains. Into its practice also goes the heart, and there are occasions when genuine human feelings take precedence over the rituals and dogmas of the craft." More than a few practitioners know how far from Vienna and how close to home they have to come to help.

But academic comment on this book is a desecration. These are real stories with plenty to satisfy the voyeur in us all.

T.A.G.

Good News

HOME AGAIN. *By James Edmiston. Doubleday, $4.00.* The *Saturday Review* for some time included a weekly column called "Good News." There the editor assembled heartening reports of hopeful developments in human society. Every now and then there come books whose stories may well be listed as good news, and for the same reason. The first offered here certainly doesn't begin like good news. This documentary novel opens with a merciless description of an atrocity we all were involved in, and one we all would rather forget: the uprooting of Japanese-Americans and their detention in desolate concentrations during the last war. We need to be reminded of a time when a whole nation contracted a local neurosis; it is the kind of horror that convalescent minds repress. What turns this bitter beginning into good news, however, is the succeeding chronicle of the efforts of many people to right the dreadful wrong. Who the men of good will were, what they had to overcome, where they found help and where hindrances, how they won in the end so that the last was better than the first—all this is the heart

of the story. The author's strength and weakness both stem from his peculiar fitness. His energetic participation in the whole effort to save a tragically abused people (without worrying about saving "The People's" face) prepared him to tell the story with the passion and compassion that lift it out of the ordinary. And Mr. Edmiston's movie and television writing experience probably account for a kind of ordinariness in the telling of the story. There is a scenario-simplicity about the style which limits the depths that could have been sounded in more leisurely passage, but which never comes up, either, to the strength that stripped writing has in the hands of some who have made brevity stylish. Maybe that isn't so bad in this case, though. Surely it is a story told in a hurry, that the reader hurries back to hear. And besides, as it stands the novel will do as a working script for the movie that will have to be made. The film would be about twelve hours long, but there would be laughter and tears in every scene. And the climax of the book would be wonderfully capped if the shameful, glorious story were shot in California, by Californians.

THE CITY OF HOPE. *By Samuel H. Golter. Putnam, $3.50.* This is the heartening story of a cooperative venture that has triumphed gloriously. The City of Hope began as a shoestring operation, a couple of tents stuck up in the desert outside Los Angeles in 1913 to shelter sick easterners come west to prolong their tubercular lives. From that faltering start has developed the great complex of hospitals, sanatoria and laboratories which is the City of Hope today. There the calamitous diseases—cancer, leukemia, heart trouble, tuberculosis—are treated and fought. All over the country individuals and groups have given of self, strength and substance so this thing could be. Thanks to them "no patient is ever asked to pay one cent for the highly specialized hospital, surgical and medical care given at the City of Hope." The author, Samuel Golter, does not understate his own contribution to the success of the project, but it is an executive and administrative contribution it would be hard to overstate. As philosopher for the movement he may be somewhat less successful. His own humanistic analysis and hope seem pathetically inadequate to explain what has happened out there. It makes an Operation Bootstrap out of what might otherwise be interpreted as a parable of realities and expectations stretching behind and before every city of hope. But no theological cavil can detract a whit from this achievement of dedicated and determined men and women.

GERTRUDE LAWRENCE AS MRS. A. *By Richard Stoddard Aldrich. Greystone Press, $4.95.* Any person who emerges as the mature Gertrude Lawrence does from these pages is always good news. Husband Richard Aldrich and whoever helped in the writing (it is a gleamingly professional job) have reconstructed the life and character of one who was obviously as fascinating at home as on the stage. The good news of this particular life is not in the specifically religious professions made. Miss Lawrence's specific religion was a vague and yearning spirituality, combined with a star-struck reverence for the church and the Christian year. The good news is rather in the genuinely and ideally religious quality of the personality and life. There is an infectious quality to the actress' enthusiasm and charitable abandon which, if they were to challenge or liberate more "sensible" Christians, would be good news indeed. There is an impulsiveness and totality of commitment in the remembered life that makes most of our closely computed and calculated Christianity look frozen stiff. She was ecstatic about life itself in a way that was more devotional than most of the highly touted ecstasies of those poor things who have not appreciated God's creation or gloried in his gifts. There was a loving inventiveness and perseverance about Gertrude Lawrence that could show some of the rest of us the way. The radiance which family and critics agree was hers is more an earnest of the possibilities before us than most official saints can offer. From the theater, then, a star who is a bright sign of hope. T.A.G.

CORRESPONDENCE

Segregation

SIR: Your issue of Dec. 29 has just arrived here in the Philippines. It contains a brief editorial paragraph that 200 Methodist ministers and laymen from five southern states have formed "an organization to fight any efforts to weaken racial segregation in any Methodist church." When one reads such a paragraph, one hopes that The Christian Century's reputation for accuracy has been weakened, but the story seems to be true.

I am glad that you buried this report in an inconspicuous place because we who are serving in the missionary movement sponsored by the churches in America will be greatly embarrassed, and our work will suffer, from this kind of news out of Christian America. The efforts of several southern states to get around the recent Supreme Court ruling calling for integration in the public schools can often be ignored in this part of the world as the work of crummy politicians who play on the fears and selfishness of their people. But when one's own fellow ministers and lay leaders in the church take such a stand, we can only hang our heads and say, "My God! My God!" RICHARD C. BUSH.

Methodist Church,
Manila, P. I.

Verbal Repentance

SIR: In "I'm Weary of Verbal Repentance" (Feb. 2) it seems that James E. Wagner in speaking of the absence of a note of real hope in the Evanston assembly has overlooked one fact and overdrawn another.

He notes that the church was for many years under the spell of a "theology of the automatic progress of man and history" but that now the church is laboring under an equally deadening dictum: the theory that God is so exalted and man so depraved that never the twain shall meet, and there is no hope. It seems that Wagner has overlooked the fact that again and again theological extremities have been corrected or allayed by the statement of the opposite extreme. A milder view than an infinitely holy God and an infinitely depraved and hopeless man would never pull us back to the middle of the road away from shallow optimism.

Wagner it seems has overdrawn the position of the "pessimists." He seems to think that because they have put God and man at opposite poles they have written out the possibility of a divine-human encounter—the ground of our hope. I do not believe that is the implication in Tillich's gloomy picture or in Niebuhr's view of the insufficiency of man. It seems that the implication is that we should ground our hope where it should be—and must be—if there is to be any real hope: in God's power to redeem and transform instead of in man's redeemability, in God's goodness instead of the world's. That does not deny the possibility of encounter, but it does make that encounter more miraculous, more wondrous and less expected; it makes God eternal instead of his creation; it makes our hope more secure and grace more astounding, for in it we see the Holy One of Israel coming—to me, where I am!

Far from writing out hope and optimism it places things in proper proportion. We can be optimistic about God and his eternal purpose for this world, but we can never be optimistic about the eternal value of the world itself and our efforts to make it a better place in which to live.

EMIL WILLIAMS.

First Baptist Church,
Lewisville, Ark.

SIR: Dr. Wagner refers (Feb. 2) to the fact that at Evanston a fresh turn was given to thought about division at the Lord's Table with emphasis on the fact that "He is the Host—the Host who has established the table, specified the kind of food, and issued the invitation." Dr. Wagner does not go far enough. He should also have added that the Host has placed the Table in the keeping of the church, and the church, in discharging her responsibility, has seen fit to place certain safeguards around the

Table which make "open communion" impossible. Could it be that Wagner and the "younger" churches have forgotten that the Host at the Lord's Table is the same who has given us the parable of the wedding garment? The point of the parable is that the garment was provided by the host and those who are to be thrown out of the banquet room are those who in their presumption refused the host's provision. Let us not forget that some of the other sacraments of the church, including confirmation, are free gifts of the Host and this has a very definite bearing on the whole question of "open communion" which is being so largely judged by many of our Protestant brethren in terms of sheer sentimentality.

Albert J. duBois,
Executive Director.
American Church Union,
New York, N. Y.

SIR: Over and over—and over—we have heard how the service of Holy Communion is keeping Christians apart. We've been experiencing it a long while. Wagner's "I'm Weary of Verbal Repentance" brings it out again.

To tell the truth, when one keeps coming up against the hurdle of the Holy Communion how can he but be moved to radical speculations? Where it is the excuse for division, perhaps it is not "holy" at all; and where it excludes, it is not "communion." (Even Judas was not excluded at the first one.) Perhaps the ceremony itself is an easy substitute for real communion, and even the words of repentance in the ritual a substitute for repenting. Maybe we've been haughtily unfair to the Friends after all! How about a World Assembly with Quaker Communion only?

J. Leslie Hartz.
First Methodist Church,
Salisbury, Mo.

SIR: I wish to commend Dr. Wagner on the second part of his "I Am Weary of Verbal Repentance." Dr. Wagner and I are good friends. I disagree with his weariness of verbal repentance over the unhappy divisions and their most painful symbol when we gather at the Lord's Table. I confess I am weary of reading in The Christian Century about our unhappy divisions and the fuss made over intercommunion. I skip these articles. We simply do not nor ever will believe, worship, think, act and live alike. We have different makes of automobiles, homes, television sets. For the life of me I cannot see the big wrongness in different concepts of the truth.

The first big sin of the church which produces divisions is the social, class lines drawn as sharply in our churches as the racial. The sin of using the church for a social outlet, prestige, vainglory, our so-called aristocratic, elite fashionable churches which are not churches at all. This is not only sin but an affront to all that Jesus taught and a flat denial of his life. The Christian Century did mention the *Social Sources of Denominationalism* in the failure of Presbyterians to get together. Why do we read so little of this big heresy of our churches?

The second sin is the making of Christianity a business—according to The Christian Century's "Worth Their Salt" big and still bigger business. We have become so materialistic-minded in our churches that we measure the growth, success, work of denominations and ministers by the yardstick of Mammon. The editorial "Worth Their Salt" (Feb. 2) was quite tame and disappointing to the exalted place given to Mammon in our churches. The churches could do some real repenting here.

The third and worst of all is the lack of love or better still Christlikeness in our Christian churches. Is Christlikeness still the supreme good of man or is it just make-believe? We are baptized into Christ. We put on Christ. We are expected to grow to the stature of Christ, which means growing in love, mercy, kindness, peace, justice, goodness, fairness and the like. When we become like Christ, possess his mind and spirit, our sectarianism, our racial, social barriers, the exalted place given to Mammon will pass and we will be drawn closer to the Lord and to one another. Without Christlikeness we have as much chance of even living peaceably one with another as wild animals.

A. W. Trumpeter.
St. Mark's Evan. Lutheran Church,
Lancaster, Pa.

Ira Hayes

SIR: I wonder how many Christian Century readers were compelled to review in their own minds, over and over, the story of Ira Hayes (Feb. 9). It came to my conscience like a spotlight knifing through the inky blackness of human blindness. Ira Hayes, symbol of triumph in the fight for freedom—now a symbol of defeat in that same fight for freedom. When "freedom" brings forth such results, it is no longer freedom, but slavery in disguise.

Certainly the conscience of a serious-minded Christian will not let the message of this symbol fade into nothingness. The liquor industry daily assaults the minds of our people. Surely it is a personal responsibility of each Christian to re-examine his own thinking on this question.

We are the accused; we have no reply—only repentance.

Richard J. Detweiler.
St. John's Methodist Church,
St. Louis, Mo.

SIR: As an American mother, I was deeply stirred by your editorial "Ira Hayes—Our Accuser." The inept and futile handling of a national tragedy is illustrated in the senator's proposal that state commissions be established "to treat alcoholic victims before it is too late." But why wait until our youth become alcoholics?

If it is true that alcoholism is a disease, why not treat it as medical men treat contagious and infectious diseases whose cause is known? We do not sit idly by waiting for our children to contract typhoid and smallpox just to have the privilege of treating them; we prevent the spread of the disease by eliminating the cause.

Alcohol is the cause of alcoholism. An individual can no more become an alcoholic without alcohol than an individual can become a leper without leprosy bacillus. If we would throttle, gag and control the greedy industry supplying the poison that is ruining American youth, we would go a long way toward eliminating alcoholism. Has not the time come for the fathers and mothers of the nation to arise and quarantine the spoiler of our sons and daughters? Or shall we by our indifference and lethargy continue to produce tragedies like Ira Hayes?

Seattle, Wash. Louise Carcich.

SIR: In "Ira Hayes—Our Accuser" I saw the drama of the red man of America re-enacted in much the same way as it is in my parish here in Montana. Recently I wrote to the five largest philanthropic foundations to obtain assistance in building a social center for the Indians in St. Ignatius, Mont. They all replied that they do not have funds for this kind of work; *they* are doing "research."

Two things seem almost too ridiculously obvious to point out. One is that they assume that the day of the social center has ended because there are no more frontiers. Hence they have retreated into a shell of "research" to find new ones. The other is that they assume that since the federal government is the warden of the Indian, it should build these centers if they are necessary.

One might ask, Why don't the local people build such a center? There is little wealth in this locality. Some of the local merchants might oppose such a thing. Even the churches would not unite on such a program. It is obvious that if it is going to be done at all, the initial investment will have to come from someone who is still interested in "frontiers" and the American Indian.

I feel that the attitude of these foundations was a betrayal of Christian principles in Indian and white relationships and a betrayal of those who gave them money to put into useful action. We may need research, but we also need action.

Noel W. Dudley.
Community Methodist Church,
St. Ignatius, Mont.

SIR: Since reading your editorial "Ira Hayes—Our Accuser" (Feb. 9) I have been searching my memory for an article its equal. Tied up in this hero's life is the making of a major thrust at several of our present-day social evils. Here is a biography that would catch the popular fancy. "Symbol of America," he could become "symbol of America's evils."

Perhaps others have expressed this thought, but what are the chances of an early dramatization of the life of Ira Hayes? Unexpurgated, with emphasis on his conflict with authority and alcoholism, it would make a mighty impact. It sounds like something for the National Council of

Churches with wide and free distribution in every conceivable way. Perhaps one of the foundations could be interested in underwriting its cost.

RAYMOND F. ANDERSON.
Cheltenham, Pa.

SIR: "Ira Hayes—Our Accuser" is such a timely article and so well written that I wish it might have a large circulation. I thank you for it. You have helped me many times by your writings, but this is the greatest of all. Blessings on you!

Hillsdale, Mich. HARRY S. MYERS.

SIR: May I extend felicitations on the pertinent article "Ira Hayes—Our Accuser." It is one of the best challenges to meet the inroads of the liquor traffic that I have seen. The economic challenge is also timely.

E.U.B. *Builders*, RAYMOND M. VEH,
Harrisburg, Pa. Editor.

SIR: Your editorial on Ira Hayes, superbly written and as timely as tomorrow's sunrise, deserves wide distribution. As a reprint it would be excellent. But it is too good to be left merely in print. At this point in history, who could think of a more dramatic and appealing plot for a stage performance or a movie or a TV presentation? It packs a wallop! Do we not have artists who could help turn a world hell-bent on self-destruction to see what we have done?

A slight contradiction in the article seems obvious, for one who "never blamed anybody except himself" is described as entertaining natural and deep resentments which could hardly have been confined to impersonal matters.

Here's hoping that this power-packed story will be broadcast to the world in still more stirring fashion!

CHARLES T. HARDT,
Superintendent.
McAllen Methodist District,
McAllen, Tex.

SIR: At no time in my young life have I read an editorial as penetrating and thought-provoking as "Ira Hayes—Our Accuser," in your Feb. 9 issue. I stand on the threshold of the parish ministry; I shall graduate from seminary in May. I am in the midst of my B.D. thesis, "The Problem Drinker." I shall dedicate the thesis to my father, who fought the battle and won, and to Ira Hayes, who fought men with courage only to lose the battle with himself.

Your magazine is doing a great work. I know Ira Hayes would agree were he alive.

Lancaster, Pa. VICTOR VOGEL, JR.

SIR: "Ira Hayes—Our Accuser" is a splendid piece of reporting and editorial observation. We are far too indifferent to the serious menace of beverage alcohol. Indeed, we are now recruiting the future population of "skid row" in all our American communities. The freedom we have given to the industry to lure people into the drinking habit just does not make sense.

There is every reason why the church should "speak out for abstinence," and you have done a fine service in carrying these two articles.

Detroit, Mich. ERNEST S. MARKS.

SIR: Congratulations to Harold E. Fey on his "Ira Hayes—Our Accuser." If I am not mistaken, only a few months ago Congress made it possible for liquor to be sold on Indian reservations. If this is true I think Dr. Fey's editorial would be an even greater indictment. WEEMS S. DYKES.

First Christian Church,
McCamey, Tex.

[It is true.—ED.]

High-Priced Books

SIR: I read with considerable fellow-feeling the letter of Rev. George Richter in your Feb. 2 issue, concerning the soaring prices of books. The editor's note on this letter made it clear that there is very little that book publishers can do about it. But might the local church not work out a solution?

The sort of books mentioned by Mr. Richter should be of interest not only to the ministers but to the more thoughtful lay people in his parish. Why not work out a cooperative scheme for an adult church library, to include both specifically religious or theological works and books on the issues of the day? A committee of laymen might be formed to consult with the minister on the selection of books, and to guarantee a certain amount of financial support. Others might be encouraged to join and make further contributions and suggestions. The minister could then contribute simply his fair share. Such a plan, moreover, would make for closer intellectual communication between the minister and his flock. ERMINIE LANTERO,

Religion in Life, Assistant Editor.
New York, N. Y.

SIR: I have read the letter about the high cost of books in your Feb. 2 issue. As a librarian I would like to make some definite suggestions for Mr. Richter and others who want to read more books than they are able to buy.

Since many of the books that ministers and other professional people need to read are in a specialized field, they should find out what their public library's book-buying policy is and see if they can cooperate in broadening it if necessary. They might:

1. Check titles you want to read or dip into and see if your public library expects to buy them. After all The Christian Century reviews many books of general interest too. Put yourself on the reserve list.

2. With other ministers in your community buy some professional books for your public library for joint use of all ministers. You will get advantage of library's discount. Have a plan so library can plan on your cooperation.

3. Ask your library to borrow from your state library agency, which buys less frequently used titles which may be used in the whole state. Help your state library agency get an adequate budget for this purpose. All legislatures need regular and steady pressure on this point.

4. Encourage your community to cooperate in regional development of library services. Larger administrative units of library service will mean a larger variety of books available in all fields of knowledge.

And now let's be honest with ourselves. Doesn't the price of books seem higher than it used to be because there are so many other things we want to spend our money for first? Books that used to be considered necessities have become luxuries.

Our sense of values has shifted so slowly that we haven't realized it until the price of books suddenly seems a lot higher than it used to. I say this without criticism because as a librarian I have observed it in the whole community and as a minister's wife I see it happening right at home.

HELEN REX SHROYER.
Westminster, Md.

From Geneva

SIR: The arrival of The Christian Century's index (Dec. 29) in Geneva gives us an opportunity to appraise the coverage you have devoted to the ecumenical movement and the World Council of Churches during 1954.

I think it is true to say that those of us who see the flow of publications through this office are amazed by the extent of the coverage your columns have given to ecumenical questions. As documentation alone the issues of the Century, at the time when they appeared, could scarcely have been rivaled. I refer especially to your treatment of the Evanston assembly.

Another point that we have observed with pleasure is that your reaction in this respect is always linked with a vein of lively and provocative comment in your editorial columns. We should like you to know that this seems to us to be good for the cause that you and we have at heart, namely, renewal within the church. It is essential for the World Council that it should be subjected in this way to the constant scrutiny of its friends.

The year of Evanston has been of signal importance in the encounter between the geographical regions and varied confessions represented in the World Council's life. The special Evanston issues of the Century conspicuously reflected the rich quality and many-sidedness of the meetings that took place. We are grateful to you for the perceptive and stimulating work done by The Christian Century's staff and collaborators. Readers inside and outside the United States will agree that what you have given us is itself a valuable contribution to the furtherance of the ecumenical movement as we try to submit ourselves and our work to one another and to God.

JOHN GARRETT,
Dept. of Information, Director.
World Council of Churches,
Geneva, Switzerland.

NEWS of the CHRISTIAN WORLD

Chile and Bolivia Agree on Trade

Despite Opposition at Home and Abroad, Treaty for Mutual Benefit Is Signed by Presidents

SANTIAGO, CHILE, Feb. 12.—Chile and Bolivia have at last signed a "complementary" economic treaty whereby Bolivia will send this country oil in exchange for manufactured products, steel, fish and fruit. Although it will be beneficial to both countries, the treaty had rough sledding. Many Bolivians could not forget that back in 1879 their nation lost access to the sea after the war in which it joined with Peru against Chile. Bolivia's foreign minister, Walter Guevara, opposed the treaty until the last moment. Previous Chilean administrations had been antagonistic on principle to what they considered fascist tendencies in Bolivian regimes. Then there was much opposition from neighboring countries. Pres. Perón of Argentina wanted Bolivia's oil to flow without interruption to his country. Brazil, with its powerful military caste, also wanted Bolivia's oil; in fact it had financed construction of a railroad between Corumba, Brazil, and Santa Cruz, Bolivia, in order to demonstrate its good will.

Ibañez-Paz Friendship Helped Things Along

There is no doubt that Pres. Ibañez of Chile did much by way of personal initiative to bring the treaty into being. In his previous administration he conceded to Bolivia management of that part of the international railroad (stretching from Arica, port in northern Chile, to La Paz, Bolivian capital) which lies in Bolivian territory. Important also was the personal friendship between Ibañez and Pres. Victor Paz of Bolivia, formed while both were living in exile in Buenos Aires. As matters now stand, Paz will send oil not only to Chile but also to Brazil and Argentina. So all three countries are in his debt. There remains only Peru. That country's president, Manuel Odria, has made it clear that he does not approve of the move toward cooperation that Peru's ally in the war of 1879 has taken with Chile, the erstwhile enemy of both. At the same time, he has shown antagonism toward Paz' party and has given sanctuary to some of its political adversaries. It should be added that as soon as the economic treaty was signed, Pres. Perón telegraphed his congratulations to Pres. Ibañez.

Only 1,000 Immigrants Arrive from Europe

Although this country is eager to cooperate with the international agency seeking to resettle Europe's surplus population abroad, only 1,000 immigrants from Europe arrived here under the agency's auspices in 1954. Half of them came from Italy; they have been absorbed into industries in the Santiago area. Under study now is a program to bring in German and Dutch farmers to settle in our southernmost rural sections. It is admitted that the present critical state of Chile's economy is not propitious for an influx of new workers.

Chile Seeks Foreign Capital To Develop Resources

The government is trying hard to attract more foreign capital (particularly from the U.S.) for all sorts of enterprises, especially mining. This mountainous country has never been completely surveyed to find out just what mineral wealth it has. Now Chilean experts, with U.S. technical assistance, are tackling that job. They hope to discover enough promising deposits to stimulate private capital to further exploitation of our hidden resources. Surveys are also being made of abandoned mines, to see whether they contain veins overlooked in earlier operations. Meanwhile, Chile and the U.S. have signed an agreement whereby Chile will obtain $5 million worth of surplus U.S. wheat and edible oils, paying for them in Chilean currency. This is part of the U.S. plan to make its agricultural surpluses available to countries which are short both of food and of dollar exchange.

Seventh-day Adventists Form Cooperative Settlement

The Seventh-day Adventists have organized a cooperative with 517 members (162 adults). These people will settle on a rough tip of land in the province of Aysen. Among them are farmers, masons and architects. They are taking with them all sorts of machinery and equipment to establish schools, lumber mills, foundries, shipbuilding installations, a radio station and a fish cannery. The government is cooperating wholeheartedly in the project.

Perón's Attack on Hierarchy Disturbs Chileans

The Roman Catholic hierarchy here is gravely concerned over the conflict between Pres. Perón and the hierarchy in Argentina. [See The Christian Century for Feb. 23, p. 244.] Some of them claim that Perón's attack on the clergy for "intrusion" in the labor unions really goes back to the hierarchy's refusal to promote the canonization of Eva Perón. A recent statement by the leaders of the Roman Catholic Association of Trade Unions in Chile (ASICH) declared: "Our Christian unions need liberty in order to live. That is why they cannot survive with Perón, nor with Franco, nor with Malenkov, nor with Bulganin."

And So Forth

William S. Rupe of Iowa State College recently visited this country and offered the government five scholarships to be used by young Chileans interested in studying modern agricultural methods.

Our battle against tuberculosis is progressing steadily. During the past two years 700,000 city dwellers have been inoculated, and the campaign is now being carried to rural areas. A recent report revealed that of the 1,675 men in Santiago penitentiary, 150 are suffering from tuberculosis. The institution has only 44 hospital beds.

Two Methodist bishops from the U.S. visited Chile recently—Earl Ledden of Syracuse, N.Y., and Dana Dawson of Topeka, Kan. PEDRO ZOTTELE.

Urge Missionary Work on Decision

Kansas City Church Council, Rabbis Join in Call for Easing of Way as Schools Are Integrated

KANSAS CITY, MO., Feb. 22.—An interfaith statement of appreciation for the Supreme Court decision against segregation in the public schools was approved last month by the executive committee of Kansas City's council of churches and rabbinical association. It is being sent to churches and synagogues of the area for discussion and such action as they deem advisable. The statement reads: "We rejoice when the law of the land bears witness to the prophetic ideals so precious to our religious heritage. In the decision . . . we see testimony once again to the concept of the fatherhood of God and the brotherhood of man which is fundamental to the Constitution and the founding ideals of this country." The two groups suggest that churches and synagogues (1) intensify their educational programs to emphasize the ethical and religious values of a truly integrated public school system and to relate religious teaching to the new situation; (2) furnish educational and technical aids to help teachers to accomplish this purpose; (3) urge lay groups to study, understand and implement the process of integration; and (4) lead members to serve as missionaries to carry the message of understanding to civic and community organizations.

Rall Defines Tenets Of Methodism

The power and nature of God, the communion of saints and the reality of evil were among the tenets of Methodism defined by Harris Franklin Rall as he led the discussion opening the workshop attended by 250 Methodist ministers and laymen at the National College for Christian Workers here Feb. 13-15. "Faith is not blind obedience to a set of rules or a code," said Dr. Rall, professor emeritus of Christian doctrine at Garrett Biblical Institute, Evanston, Ill. "It is based on a personal experience with God. . . . There is a oneness in God, and the life of Christ on earth was one in God. In the Old Testament God revealed himself through his prophets, and in the New Testament through Jesus Christ. It is false to assume that because there is no prophetic spokesman today the will of God is not revealed. God shows himself today in nature and somewhat in history, by his influence on the leaders of the world. He shows himself not in person but in action and effect."

N.C.C.J. Awards Citations to Three Kansas Citians

Three Kansas City religious leaders were honored at the National Conference of Christians and Jews' citation dinner here early this month. Leo K. Bishop of Chicago presented the agency's citations for their work in fostering interfaith understanding and brotherhood to Rabbi Samuel S. Mayerberg, since 1928 spiritual leader

of Congregation B'nai Jehudah; Roman Catholic Archbishop Edwin V. O'Hara; and Lem T. Jones, Presbyterian layman active in denominational and ecumenical affairs. About 600 persons at the dinner heard Harry S. Truman declare that persecution of people in some areas for their religious beliefs in campaigns to turn religion into a tool of the state is "not only morally wrong but indicative of a new barbarism, more terrible than that of ancient times." "Mankind's defense lies in faith in the brotherhood of man and the fatherhood of God," he said; those who have this faith "will refuse to bow to force."

Six-Year-Old Church Sets Unusual Record

Six years ago the Village United Presbyterian Church was organized in Prairie Village, Kan., with 282 charter members. As it celebrated its sixth anniversary Feb. 13, the church had a communicant membership of 2,000, making it the third-largest congregation in the United Presbyterian Church. Its Sunday school of 1,850 pupils is the largest in the denomination. The various adult and children's choirs enroll over 300; the Scouting program, over 200. Total budget for 1955 is $150,000, with $25,000 going to missions. Robert H. Meneilly, the pastor, is assisted by a Christian education director, two church secretaries, a part-time minister of music, an organist, two directors of youth choirs and two custodians. During its six years of life the church has conducted four building programs; the value of its property and buildings is now $500,000. It has just completed a $370,000 sanctuary and undercroft project.

And So Forth

Delegates from church organizations, social action and world relations groups, and Y.M.C.A. and Y.W.C.A. units in Iowa, Kansas, Missouri and Nebraska are attending a peace education workshop at Park College this week.

New president of the Missouri council of churches is Hugh O. Isbell, pastor of the Missouri Methodist Church at Columbia. The council's annual conference was held in Sedalia Jan. 19-20.

George M. Docherty, pastor of the New York Avenue Presbyterian Church, Washington, D.C., addressed the 1,000 persons who attended the 33rd annual meeting of the Kansas City council of churches at Country Club Christian Church Feb. 15.

In a surprise ceremony, Bishop Edward R. Welles of the Protestant Episcopal diocese of Western Missouri honored the Rev. and Mrs. Richard M. Trelease on the 25th anniversary of Dr. Trelease's becoming rector of St. Paul's Episcopal Church here.

Will Sessions, pastor of Independence Boulevard Christian Church, heads a committee seeking to raise money to finance an appeal to the Supreme Court by Edward Chevlin, labor leader whose battle against officers of the A.F.L. Teamsters Union during its reign of violence here was described in the February *Reader's Digest*. Though himself the victim of violence, Chevlin was convicted of "felonious assault" in a suit brought by the county prosecutor, friendly to the union officials. It is this sentence he hopes to appeal to higher courts.

J. L. Twingle has resigned as president of Park College (Presbyterian, U.S.A.) at

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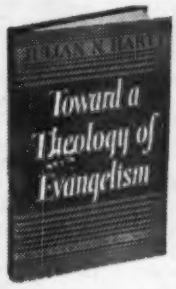

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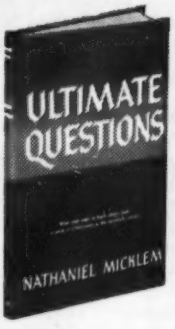

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Communists 'Use' Freedom Issue

In Indonesia, They Exploit Desire for Explicit Guarantee of Religious Liberty for Own Purpose

DJAKARTA, INDONESIA, Feb. 7.—One of the Five Principles (*Pantjasila*) on which the Indonesian state is founded says that the state is organized "in the light of a belief in one God." In proclaiming these principles Pres. Sukarno said: "Not only should the people of Indonesia have a belief in God, but every Indonesian should believe in his own particular God. The Christians should worship God according to the teachings of Jesus Christ, the Muslims according to the Prophet Mohammed, and the Buddhists should discharge their religious rites according to their own books. . . . The people shall worship God in the cultural way—that is, without religious egotism."

Communists Exploit Desire For Complete Freedom

In spite of this assurance, there are those here who feel that the "belief in one God" principle is insufficient guarantee of religious liberty. Now the Communists have begun to exploit this concern by advocating that the Pantjasila be changed to guarantee explicitly the right to religious freedom. The newspaper *Pemandangan* quotes the Contact Body of Muslim Organizations (BKOI) as warning that Communists have an ulterior motive in trying to convince Indonesians that they are for religious freedom and that Marxism is not opposed to religion. Those who vote Communist in the coming general election, BKOI warns, will really be helping eliminate religion from the republic, and it appeals to Muslims who have become Communists to return to the fold. *Pemandangan* predicts that the Communists' next step will be to demand freedom to launch antireligious propaganda also. Another newspaper says editorially: "The communist movement today finds its strongest support in the issue of religious worship. . . . Starting from the principle of religious freedom, the communist would proceed to explain the ultimate end for which the world and men seek, which is not the Kingdom of God but the glory of the proletariat."

Says Atheism Exists Not Only In Communist Lands

Commenting on the Conference on Muslim-Christian Cooperation being held in Alexandria Feb. 9-14, *Suluh Indonesia* expresses the hope that the meeting will not be made a means of furthering the political interests of the Anglo-American bloc. "It is only natural that Muslims and Christians should strive for the triumph of their monotheistic faiths and the defeat of all other forms of theism, including atheism," says this newspaper. "But the conference should not be used to create animosity against the communist states. Atheism is found not only in communism, but also in capitalism, liberalism and scientific socialism."

Socialist Paper Lauds FOA Contributions

In a Jan. 8 editorial the Socialist *Pedoman* gave its readers a survey of what the (U.S.) Foreign Operations Administration has accomplished in this country. Pointing out that FOA has received little publicity in the Indonesian press, *Pedoman* says it is taking this means of expressing gratitude to the American workers who contribute their skills to the nation's reconstruction. It tells how FOA, by developing a spray from the refuse of locally grown tobacco and inventing a simple sprayer that sells for 10 cents, has eliminated the rice-borer pest that formerly reduced our crop by three times the amount of rice we must buy abroad. Since October 1950 the $23 million spent here by FOA—while paltry compared with the sums spent in France or Formosa—has done much good. The first two years most of the money went for D.D.T., drugs, fertilizers, farm and fishing equipment, irrigation pumps and equipment for small industries and laboratories. Modern aids have increased by 16 per cent the quantity of fish caught annually. More recently, the emphasis has been on technical training. Up to now 540 persons have been trained in some technical skill. FOA aid has also been crucial in the development of the ceramics industry (in which Willard J. Sutton of Albert University, a one-time missionary, assisted) and in the building up of the state film industry.

Many Dutch Return To Holland

Of the 93,000 Netherlanders still in Indonesia, it is estimated that 20,000 will return to their homeland this year. Since the transfer of sovereignty to the republic in 1950, upwards of 125,000 Netherlanders have left Indonesia. Despite the fact that this country desperately needs the technical and administrative skills the Dutch could supply, their usefulness is greatly limited because of the tensions remaining as the result of Dutch military actions preceding independence and of Netherlands intran-

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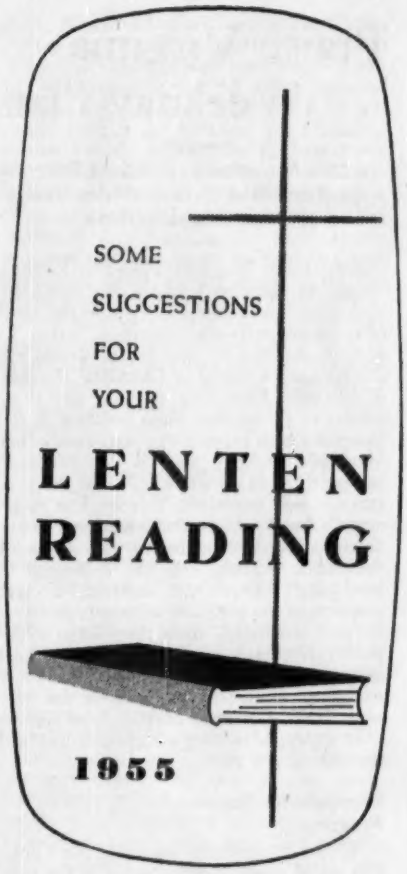

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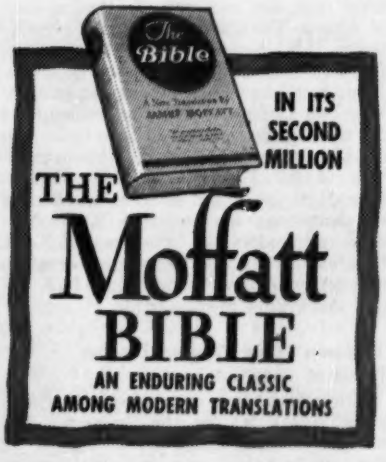

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sigence with respect to the disposition of Irian (Western New Guinea). During the debate on the no-confidence motion before parliament, S. Mangunsarkoro, a leader of the government party, said that Christians, both Protestant and Roman Catholic, find it hard to break their ties with the Dutch. Leaders of both these religious groups strongly protested his statement. In central Java the Protestant and Catholic parties issued a joint statement calling on Mangunsarkoro to "reconsider" his statement and declaring that national unity is endangered whenever any group within the community is thus "besmirched."

Appeal for Unity Within Religious Groups

At the Roman Catholic congress in Semarang over the year-end, attended by 950 representatives of 250 Indonesian vicariates, one of the chief speakers urged that more unity be developed within the Catholic community as a means of demonstrating that the church and its members are assets to the social order and to the state. Much the same note had been sounded a short time before by Dr. Sukiman, former prime minister and leader of the Masjumi (Muslim) party. "The unity of the Muslim community leaves much to be desired," he said.

WINBURN T. THOMAS.

U.S. to Have Three W.C.C. Work Camps

In cooperation with the (U.S.) United Christian Youth Movement, the World Council of Churches is sponsoring three ecumenical work camps in the United States next summer. They will continue from early July through Aug. 15 in the following places: Ganado (Presbyterian Navajo mission) in Arizona; the Fellowship of Southern Churchmen's interracial conference center near Asheville, N. C.; and Delmo Homes (project for sharecroppers and semimigrants) at Gobler, Mo. Information can be obtained from Ecumenical Work Camps, 110 E. 29th St., New York 16.

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Praise Virginia Weekday Plan

On 25th Anniversary, Religious Program Is Rated One of Best—Name New Union Seminary Head

RICHMOND, VA., Feb. 22.—The Virginia council of churches recently celebrated the 25th anniversary of its entry into the field of weekday religious education. Ervin L. Shaver, director of weekday programs for the National Council of Churches' Division of Christian Education, told the 300 Protestants of 15 denominations gathered at the banquet which marked the anniversary that Virginia's weekday plan is "outstanding" among those in 46 states. He said the program is well organized, receives fine cooperation from public school teachers, maintains standards comparable with those of the public schools, and has pioneered in producing instructional material. Twelve teachers in the program were awarded certificates testifying that they have completed more than 15 years of service. Lloyd Millegan, president of the Fairfax County council of churches, presented to the state council the keys to a mobile classroom—a fully equipped trailer which will be used throughout the state.

Departments Report Progress

At the anniversary banquet, the Christian social relations department of the state church council reported results of its effort to develop greater understanding, tolerance and good will in the matter of desegregation in public schools. The rural church department named James Dempsey, a Baptist pastor from Amherst county, "rural minister of the year." One of the projects proposed for next year is the sponsoring of vesper services in the state parks. The council adopted a budget of $75,000 for the coming year. Arthur W. Newell, pastor of St. John's Evangelical and Reformed Church, Richmond, was elected new president of the interchurch agency.

Name James A. Jones to Head Union Seminary

James A. Jones, 43, pastor of Myers Park Presbyterian Church at Charlotte, N. C., since 1939, has been named president-elect of Union Theological Seminary (Presbyterian, U.S.) here, to succeed Ben R. Lacy, Jr., who will retire in January 1956. Dr. Jones is an alumnus of the seminary and of Davidson College in North Carolina, and has done graduate work at New College at the University of Edinburgh. He was chairman of the Presbyterian, U.S., General Council 1951-54, and is now chairman of his denomination's Board of World Missions and moderator of the synod of North Carolina. In 1949 he was a member of an interdenominational deputation which visited the world's mission fields.

Teachers Hear Experts Discuss Perils of 'Comics'

Crime and horror comic books and television shows can be the "triggers" that start emotionally disturbed youngsters on the path to delinquency, a recent meeting

of the Richmond elementary teachers' association was told by participants in a forum discussion. On the panel were Judge James H. Montgomery, Jr., of the Richmond juvenile and domestic relations court, Director William H. Kelly of the Memorial guidance clinic, Mary Alice Roberts of the Virginia department of welfare and institutions, and Cyril R. Mills, consulting psychiatrist to the Richmond public school system. It was revealed that from 12,000 to 15,000 children appear in Virginia courts each year, while another 10,000 have less serious brushes with the law. This situation puts mounting pressure on teachers who must deal with emotionally disturbed children. Dr. Mills said that teachers can help if they learn to identify such children and make adjustments in programs for their benefit.

Sees Class Distinctions Injuring Rural Church Life

"Though Jesus taught it and our Constitution guarantees it, the concept of equality between men is not evident in American life," Rockwell C. Smith told the annual town and country institute at Union Theological Seminary here. Prof. Smith, head of the department of rural administration and rural sociology at Garrett Biblical Institute, Evanston, Ill., cited three conditions in American rural life which prove that equality is far from being a universally accepted principle: (1) social distinctions existing between lower, middle and upper income groups; (2) social goods unequally shared; (3) inequalities reflected in class distinctions within churches. Prof. Smith urged ministers serving rural areas to "ignore the class distinctions they find there."

Warns Students Against 'Promotion,' 'Soothing Syrup'

Addressing students at Richmond University during Religious Emphasis Week, Prof. Eric Rust of Southern Baptist Theological Seminary, Louisville, Ky., said that the Christian ministry needs preachers, not promoters. "Preachers must preach the gospel before promoting buildings," he said. Stuart Grizzard of First Baptist Church, Norfolk, another convocation speaker during the week, found little good to say for those who would "turn God into an aspirin tablet and Christianity into soothing syrup." "Many are obsessed with peace of mind," he said. "True religion involves repentance, but repentance is never popular."

Tech Y.M.C.A. Sponsors Faculty Retreat

A leading educational or religious speaker with thought-provoking ideas, after-dinner entertainment, faculty members and their wives from the three schools that make up Virginia Polytechnic Institute at Blacksburg (second-largest college in the state), Natural Bridge hotel 75 miles from the campus as a setting—these are the ingredients that make the annual faculty weekend retreat sponsored by the Tech Y.M.-C.A. This year the event took place in February, rather than in March as in the past, with Prof. Nels F. S. Ferré of Vanderbilt University school of religion as leader of the three discussion periods. Seventy persons participated—a record attendance. The first retreat was sponsored in 1948, with Prof. Clarence Shedd of Yale University as speaker. With the exception

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of one year, the event has been an annual one ever since, and it has become an important part of the total "Y" program on the campus. Guiding spirit behind the retreats is Paul N. Derring, for the past 36 years general secretary of the Tech Y.M.-C.A. Among the leaders who have met with the group in past years are Kenneth I. Brown, now director of the Danforth Foundation, Dean William Tarusch of Wooster College, Prof. John Oliver Nelson of Yale University, Prof. Arnold Nash of the University of North Carolina, and Prof. Warren Ashby of that university's woman's college.

And So Forth

During 1954 the Southern Baptist Foreign Missions Board, which has its headquarters here, received $9,439,492 in contributions—the largest amount members of the denomination have ever given to missions in a year. A record total of gifts also went to headquarters of the Southern Baptist Home Missions Board in Atlanta—$2,966,274. The Relief and Annuity Board (in Dallas) received $869,155 for the benefit of aged ministers.

Randolph-Macon Women's College at Lynchburg has inaugurated a $7 million development program—$2 million to meet immediate needs, and $5 million to be raised within 15 years to improve physical equipment and increase faculty salaries.

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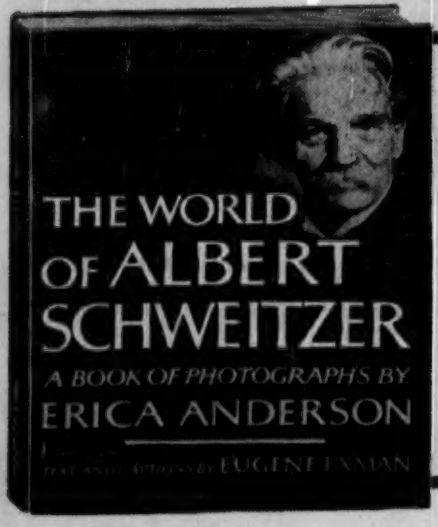

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Call Segregation An Inconsistency

Atlanta Episcopalians Say It Conflicts with Christianity—Georgia Diocese Rates Gambling Similarly

ATLANTA, Feb. 22.—The council of the Protestant Episcopal diocese of Atlanta has adopted a resolution calling racial segregation inconsistent with the principles of the Christian religion. For that reason, it says, segregation cannot be a "problem" in the Atlanta diocese. The Episcopal diocese of Georgia has singled out another practice for condemnation as inconsistent with Christianity—church-sponsored gambling: bingo, lotteries, card playing or any other kind of chance-taking. A statement issued by Bishop Albert R. Stuart of that diocese says, in part: "Gambling in any form in support of the Christian church is a most dangerous practice. How can young people feel it necessary to avoid these practices in their vicious surroundings when in the parish halls of their own churches they have been taught that the end justifies the means? This practice must not continue."

Emory University Holds 21st Ministers' Week

Lecturers during Emory University's 21st annual Ministers' Week Jan. 17-21 were Methodist Bishops G. Bromley Oxnam of Washington, D.C., and Arthur J. Moore of Atlanta; Oscar Cullmann of the University of Basel, Switzerland; and Sherwood Eddy, noted author and speaker. Dr. Eddy spoke on the future of India and China. He termed Mahatma Gandhi the "greatest soul," the "most Christlike person" he has ever met. Speaking on "Issues Confronting the Christian Church," Bishop Oxnam appealed for understanding of communism as "a consistent and coherent philosophy, a theory of social development, an economic system and a revolutionary movement," so that its fundamental fallacies can be exposed. "Ideologies cannot be demolished by atomic bombs," he said. "They must be met by ideologies more dynamic which, translated into actuality, bring more justice and freedom to men." The Communist party, he said, is a conspiracy, and conspirators must be "discovered, tried by due process and punished." Bishop Oxnam declared that the churches have done more to undermine communism than all the patriotic societies and investigating committees which have attempted to meet its threat. He denounced the House un-American activities committee for "inexcusable incompetence" and said that unless it is reformed it will constitute a "threat to freedom."

Suspended Minister To Appeal

J. Ed Fain, counsel for Blake Craft, Methodist minister found guilty last July of "un-Christian tempers, words and actions" and "impudent and unministerial conduct" in a trial before the North Georgia Methodist conference, says his client will carry an appeal to the Methodist judicial council—the church's "supreme court." The conference ordered a one-year sus-

pension for Mr. Craft, and the Southeastern jurisdiction's court of appeals upheld the sentence. Mr. Fain says that although Craft's suspension will be ended by the time the judicial council meets, the appeal will be made to "clear up several points of church law for the good of the denomination." A jurisdictional official says the courts and all parties concerned have exercised "fairness and patience" in the case. He declares that Methodists resent Craft's insinuation that their church is "tied in with communism." After the trial last July, the judges pointed out that wide latitude is encouraged in the freedom of the Methodist pulpit, but "personal liberty *can* slough off into personal defiance of peace, the establishment of order and the discipline of the church." [See The Christian Century for Sept. 15, p. 1111.]

Atlanta Enjoys Decrease In Crime

Atlanta saw a decrease in major crimes in 1954, except for homicides and burglaries. Only two of the 85 homicides (an increase of 11 over 1953) remain unsolved. Seventy-five cases involved Negroes, and of these 73 were killings of Negroes by Negroes; the other 10 homicides were killings of whites by whites. . . . Habitual drunkenness was the main cause for divorce last year in Fulton county (Atlanta). Says the chief calendar clerk: "It wasn't always the husband who drank too much. About half of the cases involved wives who imbibed too freely." "Mental cruelty" was the plea in the majority of 1954 divorce cases. The number of divorces has increased only slightly in the county over the past four years: there were 2,164 in 1951; 2,220 in 1954.

And So Forth

Last year 1,124 persons were confirmed in churches of the Atlanta Protestant Episcopal diocese. The year saw the largest amount ever budgeted for higher education by 22 Episcopal dioceses in the south —$90,000, for the University of the South.

Atty. Gen. Eugene Cook has reaffirmed the policy of the Georgia state board of education which holds that high schools cannot bar married pupils.

The Georgia council of churchwomen has adopted a resolution condemning capital punishment for minors. They took the action after an 18-year-old boy was recently executed by the state.

The Georgia general assembly, now in session, has defeated a bill which would have prevented publication of the names of persons charged with drunken driving or sex offenses.

Stuart R. Oglesby, dean of Presbyterian ministers in Atlanta, celebrated his 25th anniversary as pastor of Central Presbyterian Church Feb. 5. To mark the occasion, his congregation presented Dr. and Mrs. Oglesby with a purse of $2,500. During the past 25 years the church's physical plant has been expanded to include a chapel and an enlarged educational building. Its "baby clinic" has served 20,000 sick children without regard to creed.

Here to make recordings for his "Hour of Decision" radio broadcasts, Evangelist Billy Graham appealed for prayers by American Christians for their "fellow Christians in Formosa and the Tachen islands."

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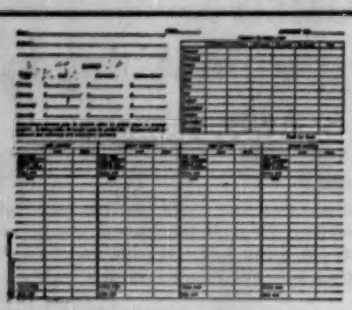

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Carolinas Ready School Devices

Preparing for Supreme Court Decrees on Desegregation, Legislatures Plan for Decentralization

LAURINBURG, N. C., Feb. 22.—Awaiting the Supreme Court decree implementing its decision calling for desegregation of public schools, the people of this area are trying with considerable uncertainty and conflicting motives to prepare for the event. The North Carolina legislature received reports from a special advisory committee, the main intent of which is to give greater legal authority to local school officials, particularly in the assignment of pupils to schools and school buses. One evident purpose of such action is to make local units rather than the state parties to any segregation suits, thus delaying statewide integration and adapting procedures to local conditions. But some school and legal authorities doubt that this effort would be successful.

Propose Time Limit on Teachers' Contracts

Another proposal being made in North Carolina would limit teachers' contracts to one year. The present rule is that a teacher's contract continues unless he is notified well in advance of dismissal for cause. Fears are expressed that this measure is intended to make possible the elimination of Negro teachers in the event of forced integration. However, A. H. Anderson, former president of the North Carolina teachers' association (Negro), predicts that the number of Negro teachers will continue to increase after desegregation. The proposed revision of school law also calls for the licensing of nonpublic schools by the state board of education with careful controls to insure that they conform to standards set for the public schools. There is doubtless hope in some quarters that these measures will delay, and possibly even defeat, integration. But *Southern School News*, the Nashville publication which surveys the state of desegregation moves in the south, believes that a main intent of responsible officials in making these proposals is to forestall more extreme legislation. In South Carolina, the legislature likewise moved to assign more legal responsibility to local school officials. An additional proposal in that state is the elimination of the compulsory school attendance law.

Churches Seek to Ease Tensions

The churches have also evidenced their concern in various ways. In Chapel Hill, under sponsorship of the ministerial association, an Interracial Fellowship for the Schools has been organized. Its announced purpose is to reduce tensions and afford opportunity for whites and Negroes to work out problems "on an equal footing." The board of education of the North Carolina Methodist conference is forming a committee to implement the conference's request that seminars be held to inform and guide its people on problems of race relations. The state council of churches at its annual meeting adopted a resolution witnessing to its own experience as an interracial fellowship and urging that the churches as represented in the council "accept the decision of the court as the law of the land and endeavor as fully as possible, in the spirit of Christ, to realize an integrated public school system." Bishops of the Southeastern jurisdiction (Methodist) in a statement at a quadrennial convocation at Charlotte defended the grouping of Negro churches into a separate jurisdiction. [See The Christian Century for Feb. 23, p. 229.] But Mrs. E. U. Robinson, president of the jurisdiction's women's society, pointed out to newsmen that her group had adopted a charter of policies which declares that it must "build in every area it may touch a fellowship and social order without racial barriers."

Raleigh Institute Considers Barriers to Freedom

Sherwood Eddy was the featured speaker this week at the Institute of Religion, the annual lecture and discussion series sponsored by the United Church of Raleigh, N. C. This year's institute, which began Jan. 24 and continues each Monday evening through February, has as its theme "Barriers to Freedom." Among other speakers are Harrison Salisbury of the *New York Times*, Drew Pearson, and Allyn P. Robinson, pastor of United Church when the institute was established and now on the staff of the National Conference of Christians and Jews.

Presbyterians Hold Conferences On Evangelism

Presbyterians sponsored a series of four conferences on evangelism in each of four North Carolina cities early this month, with Eldon D. Wilson, retired businessman who is executive secretary of the North Carolina synod, as the principal speaker. Harold J. Dudley, general secretary of the synod, announces that membership of churches in the synod increased by 3,166 in 1954, bringing the total to 129,238. Sunday school enrollment increased by 5,800 to 117,729. The 636 churches in the synod are served by 508 ministers, 4,685 ruling elders and 5,532 deacons.

And So Forth

In preparation for a statewide simultaneous evangelistic campaign in March and April, North Carolina Baptists met for a three-day conference on evangelism last week in Greensboro.

The planned appeal to the Supreme Court by the majority of the members of the North Rocky Mount Baptist Church has been dropped. State courts ruled that the majority, who sought to withdraw from the North Carolina and Southern Baptist conventions, were not the "true congregation." [See The Christian Century for Feb. 23, p. 229.]

In connection with this year's annual meeting of the North Carolina council of churches, a one-day pastors' conference was held. Paul Scherer, Lutheran leader, gave two stimulating addresses, and an informative session was presented on the state of ecumenicity in the local community. On Feb. 1 the council sponsored a workshop at Greensboro on the role of the church in world affairs. HENRY G. RUARK.

U. S. C. Host to Area Ministers

Southern California Convocation Sets Attendance Record—White Church Has Negro Youth Minister

LOS ANGELES, Feb. 21.—With more than 600 registrants, the seventh annual ministers' convocation sponsored Jan. 25-27 by the Southern California council of churches and the University of Southern California school of religion was the largest in the history of the event. Sessions were held on the university campus. A capacity audience filled Bovard auditorium the evening of Jan. 26 to hear Bishop G. Bromley Oxnam of Washington, D.C., and Henry Hitt Crane of Detroit—both Methodist leaders—discuss "Which Way to Peace?" Prof. Nels F. S. Ferré of Vanderbilt University, the other featured speaker, presented historical and current approaches to theology, analyzing the strengths and weaknesses inherent in fundamentalism, liberalism and existentialism. He pleaded for the church as "the creator of creeds, not the mumbler of them." "The creed is Christian only when it is the declaratory statement of contemporary worship and theology," he said. Emerson G. Hangen, pastor of First Congregational Church, Long Beach, was named president of next year's convocation, succeeding Thomas R. Pendell (Methodist) of San Diego.

Negro Named Church's Youth Minister

First Methodist Church of suburban Huntington Park has called Curtis V. Holland, formerly a college dean and counselor, to be its minister of youth. The news in the appointment is that Huntington Park is a white congregation and Mr. Holland is a Negro. In introducing him to his new parishioners, Keith C. Kanaga, the pastor, said that God was "deliberately testing" the congregation to discover "if we really mean all we've said about brotherhood and color blindness." Mr. Holland, who is working toward his Ph.D. degree, has been praised as an ideal leader of youth because of his background, education and ministerial preparation.

Los Angeles Hears MacArthur Pronouncements

Various civic and church groups feted Gen. of the Army Douglas MacArthur and Mrs. MacArthur during their visit here in January, at which time the general dedicated a monument in his honor in MacArthur park. His eloquent championship of America in his speech warning against "seductive murmurs that patriotism is outmoded" won wide notice. "Listen not to these voices, be they from one political party or the other, from the high and mighty or the lowly and forgotten," he said. "Repudiate them in the market place, on the platform or in the pulpit." In a speech at the civic banquet sponsored by the American Legion, Gen. MacArthur denounced war as a "Frankenstein to destroy both sides." He declared that this nation "should now proclaim our readiness to abolish war in concert with the great powers of the world." "The result would be magical," he said.

Blake Honored at Site of His Former Labors

Returning from his visit to servicemen in the Far East, Pres. Eugene Carson Blake of the National Council of Churches was given a rousing welcome Dec. 30 at the Pasadena Presbyterian Church of which he was minister from 1941 until he was elected stated clerk of the Presbyterian, U.S.A., General Assembly in 1951. A dinner was given in his honor by the Pasadena council of churches, which he helped organize 10 years ago. Dr. Blake told of his experiences among members of the armed forces overseas and praised military commanders for the depth and breadth of their thinking and planning. He urged increased awareness on the part of the average Protestant

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CHURCHLY OVER-EMPHASIS UPON "RIGHTEOUSNESS"

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

These advertisements have insisted upon the honesty and sincerity of all church people. But if we go back into ancient church history, a slightly different picture comes into view. The ancient church inherited from the Holy Land a Belief in One God who was the Divine, Democratic Champion of social justice for the "Poor and Needy." But when the God of Social Justice left the Holy Hills, and came down into World History, hoping for a good reception by everybody, he was only welcomed by poor people; and, worse still, he was presently met by a stern, aristocratic God of Righteousness, who usurped the chief place in church for more than fifteen hundred years.

The fact is that today's church people have been victimized by their ancient ecclesiastical predecessors, who deliberately obscured the preaching of the Hebrew prophets and ignored the repeated endorsement of the prophets by Jesus. The so called "early church fathers" kept the masses of laity ignorant of the prophets' real meaning as preachers of social justice. They actually made the people believe that the prophets' work was to foretell the advent of a theological Christ, when, as a matter of historical fact, modern critical, scientific scholars find that there is not a single passage in any of the prophets that will bear this artificial interpretation. The prophets' work for social justice prepared the way for Jesus; but that is precisely what the orthodoxy of the past has obscured and kept away from the people. The struggle for justice, indeed, was the very force that ultimately swept away the false gods, that stood for *injustice,* and led to the victory of Monotheism.

But here again, a great truth is practically obliterated by the mythological story of "Mount Sinai," which asserts that Monotheism was passed down from heaven without any historical evolution. A circular, entitled *Restoration of Social Justice to Belief in God,* will be sent to you upon receipt of a three cent stamp to cover mailing cost. If no stamp is forwarded, no circular will be sent.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

of the importance of cooperation through church councils on the local and national levels.

Suggests 'Remedies' for Abuses of Freedom

On a recent visit to Los Angeles, Harry F. Ward, professor emeritus of Union Theological Seminary, New York, spoke informally to a group of Union alumni about the serious threat to religious freedom which stems from the investigations in Washington. He suggested two possibilities for stopping the threat: congressional action reaffirming the First Amendment clauses which state that Congress may make no law with respect to an establishment of religion nor prohibit the free exercise of religion; appeal to the Supreme Court, perhaps in a test case brought by a minister in good standing with his denomination, who would plead violation of his rights under the First Amendment.

And So Forth

The congregation of First Baptist Church, Alhambra, hopes to turn the first spadeful of earth Easter Sunday on the site for its new sanctuary and church school unit. Under the leadership of William Prigger, Jr., the church's membership has risen in four years from 300 to over 1,600.

Claremont Presbyterian Church was formally organized Jan. 30, with around 100 charter members. Organizing minister is Frederick J. Beebe. This is one of five new Presbyterian churches being organized in this part of California; the others will be at Canoga Park, Garden Grove, Lancaster and Willowbrook.

Bishop Athenagoras, spiritual head of the Greek Orthodox Fourth diocese, with headquarters here, has been elected to leadership of the Third diocese, covering New England. He left last month for his new headquarters in Boston.

Albert Schweitzer's 80th birthday last month was marked by a service in his honor at Mount Hollywood Congregational Church here, at which Allan A. Hunter, longtime friend of the great missionary and pastor of the host church, spoke on "Albert Schweitzer, the Genius Who Became a Disciple." Another event honoring Dr. Schweitzer's birthday was a concert of organ and string instrument music at St. John's Episcopal Church.

Spyros P. Skouras, president of 20th Century-Fox Film Co., announced last week that proceeds from *The Magnetic Tide,* a documentary film on the Holy Land his firm is distributing, will be used to expedite construction in Jerusalem of a five-story intercultural center to serve as a focal point for interfaith work with youth in Israel. The center is a project of Children to Palestine, a Christian-Jewish organization dedicated to child rehabilitation.

MILDRED W. CRANSTON.

N.C.C. Produces Easter Film

The Day Before Easter is the new film produced by the National Council of Churches' broadcasting and film commission for showing over television stations during Holy Week this year. The film is also being distributed for showing in local churches by Family Films, 1364 N. Van Ness Ave., Hollywood 28, Calif.

Deplores 'Sag' in Canadian Morals

Biennial Church Council Meeting Hears Attack by Nicholson—Uphold Anti-Discrimination Act

TORONTO, Feb. 14.—Addressing the recent biennial meeting of the Canadian Council of Churches in Kingston, Canon F. J. Nicholson of Toronto deplored what he called the "present sag in Canadian morals." He attributed the decline to the power of "tremendous sub-Christian and anti-Christian forces alive in the world today," singling out divorce for particular blame. The philosophy which underlies the tendency to try to get "something for nothing" was condemned by another speaker, F. N. Poulton. W. J. Gallagher, secretary of the council, declared that the paradox of our being "one in Christ, yet divided in our churches" is distressing to most churchmen, who believe that it should be resolved. His statement was subsequently criticized by C. L. Cowan of Hamilton, a past moderator of the Presbyterian Church in Canada, who claimed that such a sentiment "foreshadows a superchurch." Gallagher went on to say that the function of the Canadian Council of Churches is not to devise or promote church union, but to keep the paradox before the churches and to ask them whether they can really be satisfied with the present situation as in accord with Christ's will.

Fair Accommodation Practices Act Survives Test

Ontario's recently enacted Fair Accommodation Practices act has withstood its first court test. Two restaurant men in Dresden, site of underground railway stations in the days of the U.S. Civil War, were fined for refusing to serve Negroes. Commenting on the case Charles Daley, the province's minister of labor, urged that Canadians develop more racial tolerance and called for increased education in citizenship.

'Coexistence, or Coannihilation'

At a conference on international affairs sponsored recently in Toronto by the Church of England in Canada, Hugh Keenleyside, director of technical assistance for the United Nations, declared that if we cannot achieve coexistence with peoples who hold ideologies different from ours, we may achieve coannihilation. "We must convince ourselves that we are living in a dangerous age," he said. "We have achieved or are about to achieve the power of self-destruction."

C.C.F. Majority Against German Rearmament

Before the national Parliament opened recently in Ottawa, the Cooperative Commonwealth Federation (our socialist party) went on record at its annual convention against German rearmament. But when the parliamentary debate on the question ended late last month, M. J. Coldwell, the party's leader, voted in favor of rearmament. He was able, however, to carry only four of his fellow party members in Parliament with him; 12 others stood by the convention's resolution and 12 abstained from voting.

Deplores 'Fascination With the Normal'

Addressing the annual assembly of Ontario's secondary school teachers, Provost R. S. K. Seeley of Trinity College, Toronto, criticized what he called today's "morbid fascination with the normal." "We feel safer with those who accept the current second-hand opinions and base their thinking on the popular literature everyone is reading," he said. "Having given birth to freedom, we look with disfavor on those who dare to be free. . . . We cultivate the desire to see written on our tombstones: 'He was just an ordinary guy.'"

Predicts End to Need For Coal

In addresses to two recent church conferences—Anglican in November, United Church in January—David Keys, head scientist of Canada's atomic research project at Chalk River, Ont., said that Britain's increasing need for coal may cease being a problem by 1970, when nuclear reactors now being developed in the United Kingdom are expected to be producing power equivalent to that produced by 20 million tons of coal.

And So Forth

Toronto's new mayor, Nathan Phillips, lawyer who for more than two decades has served as a member of the city council, landed in hot water as he began his term of office Jan. 1 by announcing that he favors accepting a $10 million gift from O'Keefe's Brewery for erection and maintenance of a new civic center.

Awaiting completion of their new Temple Sinai Synagogue here, the dominion's fifth Liberal Reform Jewish congregation is enjoying the hospitality of Asbury and West United Church.

Claris E. Silcox, pastor of Trinity United Church, Toronto, this month began a series of Sunday afternoon lectures on "Protestantism and Roman Catholicism, Their Similarities and Differences." Two hundred heard the opening lecture in this first such undertaking in Canada.

Toasts to Queen Mother Elizabeth at the civic luncheon tendered her in Ottawa, our capital city, were drunk in apple juice.

Commenting on Toronto's fatality-free Christmas-New Year's period, the *Globe and Mail* called for a year-round "No Drink, No Drive" campaign.

Salvation Army Gen. and Mrs. Wilfred Kitching of London, England, were welcomed on their recent visit to Toronto at a meeting attended by 1,000 officer delegates. A new seven-story Salvation Army citadel and headquarters building is being constructed here. J. R. MUTCHMOR.

Church Towers Benefit from Arrival of the Diesel

Many churches, missions and firehouses benefited when the Pennsylvania railroad disposed of the 30,000 bronze bells, cast for its steam locomotives 1881-1941, which the coming of diesel engines had rendered obsolete. One of the last of the bells went to Pilgrim Lutheran Church in Cheltenham, a suburb of Philadelphia.

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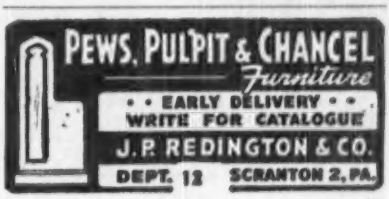

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